

THE  
Scholar's MANUAL.  
BEING A  
COLLECTION  
OF  
MEDITATIONS, REFLECTIONS,  
AND  
REASONINGS,

Design'd for  
Establishing and Promoting CHRISTIAN  
PRINCIPLES and PRACTICE, in Irreligious  
and Sceptical TIMES.

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With suitable DEVOTIONS.

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Extracted from some of the best Ancient and  
Modern AUTHORS, chiefly in their Original  
Languages.

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By a GENTLEMAN of OXFORD.

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*Every Scribe which is instructed unto the Kingdom of  
Heaven, is like unto a Man that is an Householder, which  
bringeth forth out of his Treasure Things New and Old.*  
Mat. xiii. 52.

Falsis Opinionibus circumventi, veris sententiis liberandi  
sunt.

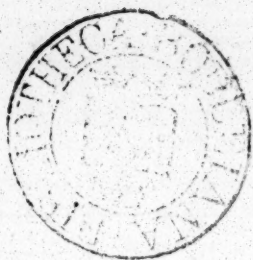
PETRARCHA.

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L O N D O N :

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T H E  
P R E F A C E.



S great Enemies as our modern Infidels seem to be to *implicit* Faith, and as unwilling as they are to *subscribe* to the *just and righteous* Sentiments of their Forefathers ; yet, no People follow their *blind* Guides more obsequiously, embrace their Errors with *greater* Greediness, or repeat them with *a more obstinate* Pertinaciousness. So that had we *no other* Reason to convince us of the Truth of the following Maxims ; *That of writing many Books there is no End ; and that there is nothing New under the Sun : Their*

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*constantly* exposing their *Old Wares*, and *everlastingly* ecchoing their *baffled* Arguments, would be sufficient Demonstration.

T H O' the Schemes of Infidelity may have run thro' *several* Forms, and been diversified in the *succeeding* Ages of the World ; yet the main Arguments for it, and the most Giant-like Objections against God and Religion, may be found in the Mouths of the daring Predecessors and first Followers of *Democritus* and *Epicurus* ; in the Books of *Job*, *Solomon*, and the Son of *Sirach* : The Management however of these Divine and Wise Authors is *widely* different from that of our present *Libertines* : They suffer Solutions and Objections to appear together, upon Subjects of such Importance ; and don't, like our modern *Sadduces*, entertain their Disciples only with the *dark* and most uncomfortable Side of the Question.

'T I S my Intention therefore ( who never thought there was any Charms either in *Annihilation*, or *Damnation* )

to



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to guard, in some measure, against the Evil, and Unfairness of this Practice ; and to recommend to the *younger Class* of Scholars, such Authors as exhibit *proper* Antidotes, against this *deadly* Poison ; as well as to let others see, that the *Blounts*, the *Characteristicks*, *Collins*, the *three T's*, &c. have but *servilely* borrow'd from, and *dully* rung the Changes after *Hobbs*, *Selden*, *Spinoza*, *Erastus*, *Marvel*, &c. who were long since fully and sufficiently answer'd by their learned Antagonists, in their respective Times.

THE Adversaries of Religion have been but too sensible of the Advantages they have reap'd from a loose and Rhapsodical way of writing : 'Tis probable, they trusted to the *Desultoriness* of the Minds of their youthful Readers, and presumed, that such, not being able to bear long Chains of Reasoning, would be *more pleased* with Variety ; and consequently, they had a better Chance, in a Croud of Words and

A 3                      Instances,

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Instances, to *slide in* a favourite Error imperceptibly, and establish Irreligion and Profaneness more effectually.

NOW, tho' Truth stands not in need of Art and *Fucus* to recommend it, as Error does ; yet, where would be the Harm of turning the Enemies Stratagem sometimes upon themselves ? or, as St. Paul expresses it, of *catching those with Guile*, who seem so fond of this Method, *as to be resolved* to receive no Instruction, but what comes recommended to them in this Dress ?

MY Lord Bacon somewhere says, that he thought a compleat *Commentary* upon the Scriptures, might be collected from the many excellent *Sermons* that have been published by our *English Divines*. And I hope I have given no bad *Specimen*, that as good a *Defence* of the *Magna Moralia*, as well as the *Credenda* of the Gospel, may be *extracted* from the same wholesome Fountains, as well as from many other Theological and  
Moral



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Moral Treatises of our own, and a neighbouring Nation.

I HAVE chosen to digest these *Meditations* according to the *several* Days of the Week : The great Benefits of the *Creation* and *Redemption* of Mankind, falling *most naturally* under Consideration *in this Form*. Besides, as the *Scepticalness* of the Age is *daily* offering Objections against the Comfortableness of these *grand* Truths ; I hope the Reader will as *constantly* be furnish'd from hence, with *satisfactory* Answers to the most material of them, as well as find *solid* Ground to fix his Feet upon, in unstable and trying Times.

THAT the Head of each Division begins with *Latin* Sentences, and that other Languages are to be met withal in the Body of the Book, ought to be no Surprize to the Reader ; since the *Title-Page* informs him, it was chiefly intended for *Scholars* ; and they are presum'd to be no Strangers to those that are *ancient* : And as for



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the *modern* Languages, 'tis scarce a Compliment, to suppose they are acquainted with them. However, as this Singularity bears but a small Proportion to the Whole, the *English* Readers may pass them by easily enough, and only consider them as *useful* Quotations and Suggestions confirming and illustrating the *same* Truths they meet withal in their Mother-Tongue : And as I have often given them the *Translation* of several long and material Passages ; so I assure them, it is no difficult Matter, if they are so inclin'd, to find out good Interpreters of the Remainder.

THAT *this Collection* is not a bare *Cento* of the great Authors referred to, will be allow'd ; when 'tis found, that what has been said upon *several* Topicks, in different Parts of their Works, is thrown together under *one* View ; to make their Arguments more compleat, and to lessen the Reader's Trouble in the Consultation.

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However, 'tis presumed, the most *independent* Sentences of it may have their Use, and furnish *serious* Persons with proper Subjects both for *Meditation* and *Practice*.

I N an *Universal* Contagion, every *well-meant* Proposal towards the Recovery of Health, ought to be kindly received by the Publick : And as the *Tastes* as well as the *Fancies* of People are somewhat different, so the Methods of Application *may be unlike*, yet prove *equally serviceable* in the End. If the blending of *Controversy* with *Devotion* be thought somewhat *unusual* ; let the *Devotionist* consider, that a Judgment rightly informed by *honest Casuistry*, is no Enemy to the most *inflamed Affections* : And why may not *both Parties* close with what they *like* best, without censuring what may be *acceptable* to others ? That *the Enemy has been sowing Tares* in all Quarters, is but too visible ; that every Body should endeavour to prevent their spreading ; is certainly a *laudable Undertaking*.  
And



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And since the *Fountains* of Learning have not been able to preserve themselves entirely free from the *Distemper* of the Times ; 'tis hoped this *Manual* may serve as a useful *Monitor* to warn the *Younger* Part of their Danger ; to comfort and help the weak-hearted, to raise up them that fall, and to strengthen such as do stand.

SINCE *Authority* has lately been forced to exercise some Severities upon a few unhappy Members of those Seminaries, let us do all that lies in our Powers, to prevent the like from happening again. Let the *Junior* Part of those Places be advised to the study of *Antiquity* in its full Extent ; Let them be exhorted to pray for teachable Dispositions, and learn to submit to the Direction of their respective Superiors and Tutors, who are capable and willing to inform them what Authors of all Kinds are most proper to assist them in the Attainment of sound Learning, and true Godliness : And then, I dare venture to assure them,



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them, they will not be *any more like Children tossed to and fro, and carried about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftiness, whereby they lie in wait to deceive.* I doubt not but the great Writers they meet withal in these Sheets, will be allow'd, among many others, to be proper Guides, and safe Directors to them, in their Pursuits both of *Religion* and *Knowledge*. They were Men famous in their Generations; equally skill'd in the *Active* as well as the *Contemplative* Parts of Life; most of them Confessors, some of them Martyrs for our Holy Religion.

MAY therefore these Papers contribute, in some measure, to the Revival of that Christian Spirit of Truth and Boldness, which so visibly animates *their* Performances against the Infidels of former Times: And can that be done better than in their own Words and Arguments? Was it Satisfaction alone, that the modern Adversaries of Christianity sought after, they might long  
since

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since have found it in these excellent Writings; and consequently have been more Knowing, and not less Innocent. If it was Laziness that hinder'd their Enquiry, 'tis inexcusable; if Design, it deserves a worse Name.

W H A T E V E R may have been the unhappy Occasion; let such bless God! who have been so wise as to take a better Direction, and set a more amiable Example.

T O C o n c l u d e : Since this *Manual* has had the good Fortune, in a private way, to settle the Principles, and improve the Practice, of some of my younger Acquaintance; May the good God grant, now 'tis likely to become more publick, that it may contribute somewhat at least, towards *the healing the bitter Waters of the Schools of the Prophets; that there may not thence, or elsewhere, proceed any more Death, or barren Land.*



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*and convey his Grace into our Souls ; such as Water in the Sacrament of Baptism ; and Bread and Wine in the Eucharist. The former is an easy, plain Rite, and has a natural Significancy of Purity, which it is the Design of the Gospel to promote and establish in the World. Authors to be consulted upon this Head. — In the other Sacrament, Bread and Wine have a peculiar Suitableness, to make us remember Christ offered upon the Cross ; and was in Use among all Nations in their Religious Worship. A Prayer. — Religion given us as the best Rule for our Conduct and Government in all Conditions and Circumstances. The Nature of Self-Examination. The Difference of Goodness between one Man and another, depends not so much upon the Nature of his Calling, as the Temper of his Mind.*

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**A**LL therefore whatsoever ye would that Men should do unto you, do ye even so to them ; for this is the Law and the Prophets, *Matth. vii. 12. These Words consider'd at large ; with the Extent of, and proper Exceptions to the Rule. An Application of them to the Commandments of the second Table.*

b

SECT.



## The CONTENTS.

SECT. 5. Page 300.

**A**N *Answer to those who object, that the Extensiveness of this Precept seems to render the Law and the Prophets unnecessary. If People would but do as they would be done by under proper Restrictions, the World would have quite another Face.*

SECT. 6. Page 304.

**T**HE CONCLUSION; *being an Address to Young and Old, the Learned, the Noble, and the Mighty, to examine, consider, and stand fast in the Faith once delivered to the Saints; with proper Reasons and Encouragements for so doing. Psalm cxlviii. paraphrased.*



AUTHORS



AUTHORS *collected from, and referr'd*  
*to, in this MANUAL.*

A N T I E N T S.

**B**iblia Sacra. Josephus. Philo. Clemens Romanus. Justinus Martyr. Irenæus. Athenagoras. Clemens Alexandrinus. Tertullianus. Origines. S. Cyprianus. Lactantius. Eusebius. Cyrillus Hierosolymitanus. Epiphanius. Basilus Magnus. S. Ambrosius. Hieronymus. S. Augustinus. S. Chrysostomus. Apologiftæ. Prudentius. Theodoretus. Theophylactus. Plato. Epicurus. Aristoteles. Varro. Cicero. Seneca. Ælianus, Tacitus. Plinius. Epictetus. Diogenes Laertius. Calcidius. Macrobius. Phlegon Trallianus. Celsus. Julianus. Porphyrius.

M O D E R N S.

**E**Rasmus. Baronius. Petrarcha. *Mr.* Hooker. *Sir* Walter Raleigh. *Sir* Thomas Smith. Haddon. Grotius. *Bp.* Andrews. *Mr.* Mede. *Abp.* Bramhall. *Dr.* Jackson. *Dr.* Hammond. Ridley. *Sir* Thomas Craig. Vossius. Lightfoot. *Bp.* Walton. *Bp.* Sanderson. Thordike. *Bp.* Taylor. Fabricius Chemnicensis.  
*Bp.*



*Authors collected from, &c.*

*Bp.* Pearson. *Bp.* Ward. *Bp.* Wilkins. *Bp.* Sprat.  
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Prior. *Dr.* Scott. *Dr.* Smith. *Mr.* Masters.  
*Dean* Prideaux. *Dean* Hickes. *Sir* George  
Mackenzie. *Mr.* Kettlewell. Leslie. Dod-  
well. *Dean* Stanhope. *Dr.* Bernard. *Dr.*  
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ley. *Dr.* Delaune. *Mr.* Richardson. *Messrs.*  
*de* Marca. Mezeray. Du Pin. Bossuet. Fe-  
nelon. Fouquet. Pascal. *P.* Simon. *P.* Rapin.  
*P.* Calmet. *P.* Quesnel. Ramsay. *P.* Courayer.  
*P.* Malbranche. *Compte* de Buffi. St. Eyre-  
mont. *Padre* Bartoli. Spanheim.

A N O N Y M I.

*A*uthor of The Whole Duty of Man.  
Reflections upon Learning.  
The Reasonableness of Assenting to the  
Mysteries of Christianity.  
Obligation of Acting according to Con-  
science.



T H E



## DIES SOLIS.

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### I.



ER viscera Misericordiæ  
Dei nostri visitavit

Nos oriens ex alto. *Luc. i. 78.*

Gloria tibi, Domine, tibi Gloria,

Qui creasti Lucem, & illuminasti

Mundum,

*Gen. i. 3.*

Lucem visibilem

Radium Solarem, Flammam ignis,

Diem & Noctem,

Vesperam & Manè.

Lucem intellectualem.

Illud quod notum est Dei,

Scriptum est Legis,

Oracula Prophetarum,

Melodiam Psalmorum,

Proverbiorum Disciplinam,

Historiarum Experientiam,

Lucem inocciduam.

GOD, whom the wisest Men acknowledge  
to be a Power uneffable, and Virtue infinite;  
a Light by abundant Clarity invisible, an Un-  
derstanding which itself can only comprehend,  
an Essence eternal and spiritual, of absolute

B

Pureness



Pureness and Simplicity ; was, and is pleased to make himself known by the Work of the World : In the wonderful Magnitude whereof (all which He embraceth, filleth and sustaineth) we behold the Image of that Glory which cannot be measured, and withal, that One, and yet universal Nature, which cannot be defined. In the glorious Lights of Heaven, we perceive a Shadow of the divine Countenance ; in his merciful Provision for all that live, his manifold Goodness : And lastly, in creating and making existent the World universal, by the absolute Art of his own Word, his Power and Almightyness ; which Power, Light, Virtue, Wisdom, and Goodness, being all but Attributes of one simple Essence, and one God, we in all admire, and in part discern *per Speculum Creaturarum*, that is in the Disposition, Order and Variety of Celestial and Terrestrial Bodies: Terrestrial, in their strange and manifold Diversities ; Celestial, in their Beauty and Magnitude, which in their continual and contrary Motions, are neither repugnant, intermixt, nor confounded. By these potent Effects, we approach to the Knowledge of the Omnipotent Cause, and by these Motions, their Almighty Maker.

THE first Chapter of *Genesis* informs us how the most wise God in the Beginning made all Things, when there was no other Nature,

Nature, or Being, but God's incomprehensible Eternity. First, he created the Matter of all Things: And in the first three Days He distinguished, and gave to every Nature his proper Form; the Form of Levity to that which ascended; to that which descended, the Form of Gravity: For He separated Light from Darkness, divided Waters from Waters, and gathered the Waters under the Firmament into one Place. In the last three Days, God adorned, beautified and replenished the World: He set in the Firmament of Heaven, the Sun, Moon, and Stars: Made Man, filled the Earth with Beasts, the Air with Fowl, and the Sea with Fish, giving to all that have Life a Power generative, thereby to continue their Species and Kinds; to Creatures vegetative and growing, their Seeds in themselves: *For He created all Things, that they might have their Being; and the Generations of the World are preserved.* Wisd. i. 14.

AND for this working Power which we call *Nature*, the Beginning of Motion and Rest, according to *Aristotle*; the same is nothing else, but the Strength and Faculty which God hath infus'd into every Creature, having no other *Self-ability*, than a Clock, after it is wound up by a Man's Hand, hath. Those therefore that attribute unto this Faculty, any first or sole Power have therein



no other Understanding, than such a one hath, who looking into the Stern of a Ship, and finding it guided by the Helm and Rudder, doth ascribe some absolute Vertue to the Piece of Wood, without all Consideration of the Hand that guides it, or of the Judgment which also directeth and commandeth that Hand.— For as it is God's infinite Power, and everywhere Presence (compassing, embracing, and piercing all Things) that giveth to the Sun Power to draw up Vapours, to be made Clouds; Clouds to contain Rain, and Rain to fall: So all second and instrumental Causes together with *Nature* itself, without that operative Faculty which God gave them, would become altogether silent, virtueless, and dead. *Natura enim remotâ Providentiâ, & Potestate divinâ, prorsus nihil est.*

Laëtantius.

DE toutes les preuves de l'existence de Dieu, la plus évidente est celle qui se tire de la connoissance de l'Univers, et de la connoissance de l'Homme en particulier. Nous apprenons de St. Paul & du Sage, ou plutôt le Saint Esprit, dont ils étoient les Organes, nous apprend par eux, que cette Demonstration a convaincu les Philosophes, & qu'elle doit convaincre tout homme attentif. Elle est exposée en tant d'endroits des Pseaumes & le Roi Prophete est si sublime, si touchant, quand il l'explique, qu'on voit bien qu'il en étoit pénétré,

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5

pénêtré. Les Saints Peres en ont connu la Force; & ils n'ont rien oublié pour la mettre dans son jour, pleins d'une juste confiance qu' elle suffisoit pour détruire l'Impiété. *Lactance* dans son Livre de l'Ouvrage de Dieu; Saint *Athanasé* dans son traité contre les Gentils; Saint *Gregoire de Nazianze* dans sa trente-quatrième Oraison. Saint *Basil* & Saint *Grégoire de Nyffe* dans leurs Expositions du premier Chapitre de la Genèse, ont employé toute leur Eloquence a rendre sensible cette Demonstration. — Read *Bredenburgius* contra *Spinofam*. *Cudworth's* Intellectual System. Bp. *Parker's* Disputationes de Deo, & M. *Fenelon* de l'Existence de Dieu. —

O Qui exaudis Orationem,  
Ad Te omnis Caro veniet:  
Veniet & hæc.  
Peccavi. Confiteor. Miserere.  
Propter Patris paterna Viscera,  
Filii cruenta Vulnera,  
Spiritus Gemitus inenarrabiles,  
Exaudi Domine!

QUI ter-sanctum Tuum Spiritum in Discipulos tuos hâc in Die demisisti, eum ipsum ne auferas à nobis; sed de Die in Diem renova in nobis te rogantibus.

PER Resurrectionem tuam Resuscita nos, in novitatem Vitæ.

B 3

PRAYER



PRAYER should be the first Thing we perform when we Awake, and the last when we go to Rest.

SLEEP is the Image of Death, and our Up-rising of the Resurrection. Our last Words upon our Death-beds should be to recommend our Souls to God: *Into thy Hands I commend my Spirit.* — *For I know that my Redeemer liveth, and though after my Skin Worms destroy this Body, yet in my Flesh shall I see God.* Job xix. — And our first Words after the Resurrection will doubtless be express'd in Acts of Adoration and Praise: *I laid me down and slept, and rose up again, for the Lord sustained me.* Psal. iii. 5. *This is indeed the Christ, the Saviour of the World, who came into the World to save Sinners; of whom I am Chief.* John iv. 1 Tim. i. 15. *Seeing then that we have a great High Priest that is passed into the Heavens, Jesus the Son of God; — Let us come boldly to the Throne of Grace, that we may obtain Mercy, and find Grace to help in Time of Need.* Heb. iv. 14, 16.



*A Morn-*



*A Morning* PRAYER.

**B**LESSED be the Almighty, most Holy, most Gracious and Glorious Trinity, now and for evermore. Thou, O Lord, art my Defender : Thou art my Worship and the Lifter-up of my Head. I laid me down and slept, and rose up again : for the Lord sustained me. O Lord our Governour, how excellent is thy Name in all the World ? Thou openest the Eyes of the Creation every Morning. *Hallelujah!*

DEFEND thy Servant this Day, and lead me, O God, in the Way Everlasting : for unto Thee do I lift up my Soul.

O FATHER Eternal ! who causedst the Light to shine out of Darkness on the first Day of the World, shine also into this Heart with the glorious Light of Divine Knowledge, by *Jesus Christ*. Amen.

I WILL stand up and bless the Lord our God for Ever and Ever. And blessed be thy glorious Name, which is exalted above all Blessing and Praise. Thou, even Thou art Lord alone : Thou hast made Heaven, the Heaven of Heavens with all their Hosts, the Earth and all Things that are therein.



The Angels and all the invifible World. And thou preſerveſt them all; and the Hoſt of Heaven worſhippeth thee. And at thy Footſtool thy poor and unworthy Servant falleth down and adoreth Thee with humble Awe and Devotion, through Jeſus Chriſt our Lord.  
*Amen.*

THE Day is thine, the Night is thine: Eternity is Thine, and I am Thine, O Holy Father! Thou haſt lightened mine Eyes, that I ſhould not ſleep in Death: wherefore with this new Body, Soul and Spirit, I thank thee, I worſhip thee. O grant me the Light Everlaſting; for in thy Preſence there is Light, and at thy Right-hand there is Joy; at thy Right-hand is my dear Saviour and Advocate for Evermore.

THE Lord is riſen, the Lord is riſen indeed. Raiſe me likewise, moſt gracious Father, this Day to a new and heavenly Life. I ſeek, I affect the Things that are Above, that are Eternal. I open my Breſt this Morning to the Gifts and Graces of the Holy Ghoſt, who once miraculoſly inflamed the Heads and Hearts of the Bleſſed Apoſtles, and alſo abides a certain and powerful Helper and Comforter, and Patron to all the Meek and Faithful unto the World's End.

BLESSED

BLESSED Jesus, very God of very God, by whom all Things were made, thou didst take upon thee this Nature, which I and my Consorts in Humanity have so grievously abused, and didst endure the Shame and Torment of a Crucifixion, without *Jerusalem*, between two Thieves, for the Remission of the Sins of the World, and the Saving this poor Soul; I believe, I adore this unconceivable Condescension, this strange and God-like Charity. And now I most humbly acknowledge and confess that all my Duty, Zeal, and Service, in respect of this thy Love and Passion, is very Vileness and Ingratitude. Wherefore renouncing the Works of Satan, and the Vanities of the World, I will for ever obey thee, worship thee, thank thee. O help me by thy Grace, blessed Redeemer, and hold up my Goings in thy Paths, that my Foot-steps slip not. *Amen.* — Authors collected from in this Section. Sir *W. Raleigh*, Bp. *Andrews*, Mr. *Nelson*, Dr. *Bernard*, M. *Fenelon l'Archevéque de Cambrai*.







## II.

**K**ΑΙ' ἀπεκριθὴ Θωμᾶς, καὶ εἶπεν αὐτῷ, ὁ Κύ-  
 εῖός με καὶ ὁ Θεός με· λέγει αὐτῷ ὁ Ἰησοῦς,  
 ὅτι ἔώρακας με πεπίστευκας· Μακάριοι οἱ μὴ ἰδόντες  
 καὶ πισεύσαντες. Joan. xx. 28, 29.

ST. THOMAS did well to believe upon the Testimony of his Senses; but our Saviour let him know that it was a more noble and commendable Act of Faith, to acquiesce in a *rational Evidence*, and to entertain the Doctrines and Relations of the *Gospel* upon such Assurances of the Truth of Things, as are fit to satisfy a wise and sober Man, tho' he did not see them with his Eyes.

HOWEVER St. Thomas's Infidelity is of Advantage to us *Christians*, in that it confirms our *Faith* in our Saviour's *Resurrection*, and convinces us beyond all Doubt or Scruple, by the most sensible Evidence, that the very same Body of our *Lord* was *raised* in which He suffer'd. Read the 10th Chap. and the 13th Chap. v. 26. &c. of the *Acts*, and the 15th Chap. 1 Epist. Cor. with *Athenagoras's* Discourse upon the Resurrection. Bp. *Pearson* upon the Article of the Resurrection. Mr. *Nelson* upon Easter-Day, &c. Dr. *South's* and Mr. *Collier's* Sermons and Discourse upon the  
 the

the Resurrection. *The Tryal of the Witnesses of the Resurrection: And Dr. Holdsworth's Defence of the Doctrine of the Resurrection of the same Body.*

I TAKE it to be a Credit to the Christian Religion that it did not force Assent, but gain it by irresistible Arguments; that it is so far from shunning the Tryal of impartial Philosophy, that it did always invite Men to a sober Examination of its Evidence; and commanded its Disciples *to be ready to give an Answer to every Man that asked them a Reason of the Hope that is in them.* 1 Pet. 3. The numerous Apologies that were written on the Behalf of our Holy Religion by the Primitive Christians, are sufficient Proofs of this Truth. A Catalogue of which Writings take as they follow; *Quadratus* Bishop of *Athens*, and *Aristides* formerly a famous Philosopher of that City, a Man wise and eloquent, dedicated each an *Apologetic* to the Emperor *Adrian*. *Justin* the *Martyr*, besides several Tracts against the *Gentiles*, wrote two Apologies; the first presented to *Antoninus Pius*, the second to *M. Aurelius*, and the Senate: About which time also *Athenagoras* presented his *Apology* to *M. Aurelius*, and *Aurelius Commodus*; not to mention his excellent Discourse concerning the Resurrection. To the same *M. Aurelius*, *Melito* Bishop of *Sardis* exhibited his *Apologetic Oration* for the Christians: Under this Emperor  
also



also flourished *Apollinaris* Bishop of *Hierapolis* in *Asia*, and dedicated to him an incomparable Discourse in Defence of the Christian Faith ; besides five Books which he wrote against the *Gentiles*, and two concerning the *Truth*. Not long after *Theophilus* Bishop of *Antioch* composed his three excellent Books for the Conviction of *Autolycus* ; and *Miltiades* presented an Apology (probably) to the Emperor *Commodus*. *Tatian* the Syrian, Scholar to *Justin Martyr*, a Man learned and eloquent, among other things wrote a Book against the *Gentiles*, which sufficiently evidences his great Abilities.

*TERTULLIAN*, a Man of admirable Learning, and the first of the *Latins* that appeared in this Cause, under the Reign of *Severus*, publish'd his *Apologetic*, directed to the Magistrates of the *Roman Empire* ; besides his Books *ad Nationes*, *De Idololatriâ*, *ad Scapulam*, and many more. After him succeeded *Origen*, whose eight Books against *Celsus* did not greater Service to the Christian Cause, than they did Honour to himself. *Minucius Fælix*, an eminent Advocate at *Rome*, wrote a short but elegant *Dialogue* between *Octavius* and *Cæcilius*, which (as *Lactantius* long since observ'd) shews how fit and able an Advocate he would have been to assert the Truth, had he wholly applied himself to it. About the Time of *Gallus* and *Volusian*,  
Cyprian

*Cyprian* address'd himself in a Discourse to *Demetrian* the *Proconsul* of *Afric*, in behalf of the Christians and their Religion, and publish'd his Tract *de Idolorum Vanitate*. — Towards the Close of that Age under *Dioclesian*, *Arnobius* taught Rhetoric with great Applause at *Sicca* in *Afric*; and being convinced of the Truth of Christianity, could hardly make the Christians believe at first that he was real. In evidence therefore of his Sincerity, he wrote seven Books against the *Gentiles*, wherein he smartly and rationally pleads the Christian Cause: as not long after, his Scholar *Lactantius*, who under *Dioclesian* profess'd Rhetoric at *Nicomedia*, set himself to composing several Discourses in Defence of the *Christian*, and Subversion of the *Gentile* Religion. To all these I may add *Apollonius*, a Man vers'd in all kind of Learning and Philosophy; and (if *St. Jerom* says right) a *Senator* of *Rome*, who in a set Oration with so brave and generous a Confidence eloquently pleaded his own and the Cause of Christianity before the Senate, for which he suffer'd Martyrdom. — Discant, ergo *Celsus*, *Porphyrius*, *Julianus*, rabidi adversus Christianos canes; discant eorum *Señtatores*, qui putant Ecclesiam nullos Philosophos & Eloquentes, nullos habuisse Doctores quanti & quales viri eam fundaverint, extruxerint, & onaverint, & desinant Fidem nostram rusticæ Simplicitatis tantum



tantum Arguere, suamque potius imperitiam agnoscant. *Hieron. de Scrip. Eccles.*

THE Christian Religion aims at nothing but the Probity and Improvement of Human Nature, and the Glory of God Almighty. It tends wholly to govern the Passions, to give Reason an Ascendant over Appetite, to make the Mind superiour to the Body, and introduce a Worship suitable to the Divine Attributes. 'Tis impossible that this Scheme could be a Contrivance of the Devil, (who in the Notion of him is a professed Enemy to God and Man) neither could it be a Project of Flesh and Blood, which drives only at Pleasure and Sensuality. Neither could Politicks and Court Design have any hand in it, for they make nothing a Fault, but that which breaks through the Rules and Order of Society. But the Precepts of Christianity are a much stricter Regulation; all the Passions are put under Restraint by them; Self-love is uneasy under them; Libertinism cannot endure them, and Pride is perfectly discouraged and condemned. Men never before thought themselves obliged to take up the Cross, to value Poverty, to rejoice in Persecution, to love their Enemies, and to be meek and humble in their Temper: All this has nothing of the Air of *Heathen* Philosophy, or the Sentiments of the World. It is evidently plain that *Jesus Christ*, who preached such unusual Morality

as this, should be a Teacher come from God. All other Religions are very different in their Character, and discover themselves of *Human* Original: That of the *Heathens* was full of Wickedness and Debauchery: The Precedent of their pretended Deities brought the foulest Practices into Credit: *Mahumetanism* caresses the sensual Inclinations to gain Profelytes, gives an Allowance to Liberty and Pleasure, and promises an *Epicurean* Paradise. In short, there is none but the *Christian* Religion, which combats all manner of Vice, and carries up to a general and uniform Virtue. This Holiness of Doctrine was exemplified in all the Actions and Discourses of Our Blessed Saviour, in the Lives of his Apostles, and in the Practice of those Primitive Christians who succeeded them.

READ *Grotius* de Veritate Christianæ Religionis. *Huetius's* Demonstratio Evangelica. Mr. *Leslie's* short Method with the Deists. His Rehearsals. Monsieur *Paschal*. *L'abbadie* sur la Verité de la Religion Chrétienne. *Beguin* de Deitate Christi. Dr. *Nicholl's* Conferences with a Theist. Bp. *Parker's* Demonstration of the Christian Religion. *Brown* against *Toland*; and the same Learned Author's *Traët* of the Limits and Bounds of the Human Understanding. Bp. *Stillingfleet's* Origines Sacræ. Dr. *Goodman's* Winter-Evening's Conference. *The Gentleman instructed*. Mr. *Norris*  
of



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of Reason and Faith. Bp. *Gastrell's* Conferences between a Sceptic and a Deist. Dr. *Cave's* Primitive Christianity. Mr. *Kettlewell's* Measures of Christian Obedience. *Alciphron*: or, The Minute Philosopher. Mr. *Cockman's* two Sermons. *Revelation Examin'd*. Dr. *Waterland's* Tracts. Dr. *Conybeare's* Defence of Revealed Religion. The Bishops of *London's*, *Durham's* and *Litchfield's* Treatises.

To be a little more particular: we may appeal to History, and the Senses of Mankind, if the great *Advantage* of our Saviour's *Appearing* in the World, was not the scattering and dispelling that Cloud of *Idolatry* and that *Corruption of Manners* which had fatally overspread it: So that the most contemptible Objects were thought worthy of divine Honours; the *Jews* themselves having at one time as many Gods as Cities; and the most brutish and scandalous Vices prevailed, not only among the most polish'd Part of Mankind, but even in the solemn Acts of the *Gentile* Worship. Upon which Account our Saviour became a *Light* to lighten the *Gentiles*, as He was the *Glory* of His People *Israel*. So that under the Conduct of such a Guide, we cannot fail of acquiring the Knowledge of God's Will in this World, and the comfortable Expectation of Life everlasting in the World to come.

THE Perfection of our Saviour's Doctrine, above that of all others, appears in the following Particulars: In that it directs us to the true *Object* of *Worship*, and gives us rational and worthy Notions of that Being we are oblig'd to adore; and is most fitly adapted to raise our Natures to the greatest Improvement they are capable of. To prevent our falling into sinful Actions, our Saviour lays a Restraint upon our *Thoughts*, which lead to them, and obliges us to govern our *Looks*, which give Birth to our *Thoughts*. To obviate all those Evils which proceed from an inordinate Desire of Riches, He has discover'd to us that admirable Temper of Mind distinguish'd in his Gospel by *Poverty of Spirit*, which makes us even fit loose to the good Things we possess. *Matt.* v. 3, 28. To keep us at a Distance from the Temptations of Lying and Detraction, He has forbid all *idle Words*, that the Care to avoid them might secure us from falling into those greater Faults. *Matt.* xii. 36. To hinder the fatal Effects of Anger and Revenge, He has nipped these Passions in the Bud, by commanding us to love our Enemies, and to do Good to them that do Evil to us. *Matt.* v. v. 44. To facilitate the Virtue of Patience so necessary in this Vale of Tears, He has manifested to us the Treasures that are hid in Adversity, and the Advantage of being persecuted for his Sake; that what the



World calls Misfortune and Calamity, often proves the blessed Occasion of making us happy both in this Life and the next. *Blessed are they that mourn. Blessed are they that are persecuted.* v. 4, 10. And to make us quiet and easy in our selves and gentle to others, He requires us to have a quick Sense of our own Weaknesses and Defects, and readily to condescend to the lowest Offices for the Good of our Neighbours. *Mr. Nelson. Dr. Cave, Dr. Lucas.*



## III.

**T**HIS is a Pitch of Morality never reach'd by *Socrates, Plato, Tully, Seneca, Epictetus, or Antonine!* And therefore, surely not to be laugh'd out of the World by any thing the pertest modern *Atheist* or *Deist* can say. With these People, a Jest passes for a Demonstration; and to laugh and confute is the same thing. It seems, Truth and Falshood depend upon their good Liking: And they have the peculiar Privilege of wishing Things *in, or out of, Being*, at pleasure. Who would expect such Flights of Conceit from such humble Pretences? For an *Atheist*, if you will take his Word for it, is a very despicable Mortal. Let us describe him by his Tenets, and copy him from his  
own

own *Original*. He is then no better than a Heap of organiz'd Dust; a stalking Machine; a *speaking Head* without a Soul in it. His Thoughts are bound up by the Laws of *Motion*; his Actions are all prescribed. He has no more Liberty than the Current of a Stream, or the Blast of a Tempest. And where there is no Choice, there can be no Merit. The *Creed* of an *Atheist* is a degrading System, a most mortifying Perswasion. No Advantages can make him shine: He strikes himself out of all Claim to Regard: And has no Alliance to any honourable Distinction. He is the Off-spring of *Chance*; the Slave of *Necessity*; danced by foreign Impulses no less than a *Puppet*: Ignoble in his Descent, little in Life; and nothing at the End on't. *Atheism*, the Result of Ignorance and Pride; of strong Senses, and feeble Reason; of *good Eating*, and *ill Living*! *Atheism*, the Plague of Society; the Corrupter of *Manners*, and the Underminer of *Property*! What can the Raillery, the Reproaches, the Supercilious Censures of this *Seet* signify? Why should they be raised above their Principle; and rated higher than their own Valuation? They are below all Consideration, except that of *Pity* and Prayers; and these I heartily give them. Mr. Collier.

LET us examine the Plea of the more fashionable Sort of Infidels, the *Deists*; and see whether their Pretences are better founded.



Now they do not undertake to prove any thing: But only to answer those Proofs that are brought for a Future State, and the Immortality of the Soul. They are all upon the *Negative*. And therefore cannot be sure that they are in the right. How is it possible they should be sure of a State they never saw, nor know any thing of? Therefore all they say amounts to no more than a *Doubt*. And they expect no other Assurance when they die. So that the utmost of their Hopes is to die in this *Doubt*. And what a dismal Condition is it to die in a Doubt, where the Hazard on the other Side is eternal Misery! It is being in Hell, before they go thither! And this, as I said, is the utmost of their Hopes. It is for this they take so much Pains, and write Books to bring themselves into this most lamentable of all Conditions, except the feeling of those Flames they cannot but fear. And against which they endeavour to harden themselves. This being the best of their Case, as themselves put it, it is wonderful they should get any Profelytes! whereas they who believe Religion, both live and die in Prospect of eternal Glory.

WHAT do these Men mean by setting up *Revelation* against *Nature*, and *Nature* against *Revelation*? God made our *Nature*, and He *Revealed* his *Will* to us, and gave us Rules to direct and guide our *Nature*. These are not  
con-

contrary to our *Nature*, but most agreeable to it, and tend to its Preservation. So that *Revelation* and *Nature* are in this respect the *same Thing*. As what is grafted in a Tree, becomes part of the Tree itself. And he that would separate them, means the Destruction of the Tree. And he that would separate *Revelation* and *Nature* in Christians, (whatever his Pretences may be) is no Christian himself, but seeks the Destruction of our *Nature* as well as of *Revelation*, and the Holy Scriptures of God.

I KNOW nothing can be called *Nature*, but that Order and Disposition of Things, in which God placed them at the *Creation*. What breaks this, breaks the Order of Nature, as well as of God, who made it. And the surest Way to find out *Nature*, is to search upwards to its Original. There we shall see it, in its pure and primitive Face, as it came out of his Hands who created it. But it has been so corrupted and defaced since, that hardly a Feature is left in its Primitive Form. And more of it is preserv'd among the brute Beasts, than with Mankind. So little has Monarch *Reason* been able to govern! Or rather She has been the great Seducer, having been first corrupted herself. Who but she has made all the vain and fantastick Religions in the World? And the various and contradictory Manners and Notions of several Coun-



tries even in relation to Morality ; that being thought a Virtue in one Nation, which is thought a Vice in another.

To this Condition we were reduced by the *Fall*, this was the Effect of Sin. The Eye of Reason our Guide was darken'd, and the *Blind led the Blind*. Wherefore God of his infinite Mercy, gave us *Revelation* as a Guide to our *Reason*. He told us his Will, and commanded us what we should do. He *revealed* to us what we never could have found out by our *Reason*, the *Creation* of the World, and our *own Beginning*, &c. — And whoever would set up *Natural Religion now*, set it up in Opposition to *Revealed*, whether they know it or not. They let Men loose from all the Laws of God to follow the Dictates of their own *deprav'd* and *corrupt* Nature. But if we could reduce our *Nature* back again from whence it has fallen, and return it nearer to its primitive State wherein it was created, we must think, that what the God of *Nature*, who made our *Nature*; has commanded, must be most agreeable to that *Nature* as he made it. And whereinfoever we find what God has commanded *to be contrary to our Nature*, we ought to charge it upon the *Corruption of our Nature*, and endeavour to make that conform to the Law of God, and not to bring down the Laws of God to comply with our *Nature*, which is the too common Method.

And

And this is *most natural too*, if we think the *God of Nature*, the best Rule of *Nature*, and best to understand in what our *Nature* has been corrupted, and how to retrieve it. It is very *natural* for People when they are let loose from Government, to *prey* upon one another. To covet one another's Wives, Houses, Estates, &c. And many Things that are Treason against God, as being a Breach of his Laws. But this you will say is *corrupted Nature*. And so it is. And the longer *Nature* has lived since its first Corruption, it is still further removed from its primitive Innocency, and is grown *worse* and *worse*, and it will be *corrupted* still more and more, till it arrive at its final Judgment, That *when the Son of Man comes*, shall *He find Faith upon Earth*? It looks to be drawing near that Time at this Day!

SEE then what we shall get by following our *Nature*! whither will our corrupted Nature lead us? And what it was in its *Innocency* we know little of, more than of the State of the *World*, or other Things before the *Fall*. So that if we will follow *Nature*, it must be our own *now corrupted Nature*, for we know none other.

MOST of the Precepts of the Gospel, are to *curb*, and *deny* and *mortify* our corrupt Nature. And the *Natural Man knoweth not*



*the Things of God, for they are spiritually discerned. Yet what a Vein has run among us of late, to give a loose to Nature, to make that our Guide and Rule even in Religion, and to prefer it before Revelation! How has Natural Religion been set up in Opposition to the Revealed, even by Spiritual Men among us! And the Laws of Nature made more necessary and of more indispensable Obligation than any positive Precept of Revealed Religion! And Faith in Christ is nothing else but a Positive Precept of Revealed Religion. But I hope these Men did not see the terrible Consequences of these Positions. However, others may be infected by them, and therefore it is necessary now and then to detect them, and to caution People against them. — 'Tis a Glory to Religion to have so unreasonable Men for its professed Enemies; their Opposition serves to illustrate the principal Truths which our Religion teaches, which are the Corruption of Nature, and the Redemption by Jesus Christ.*



*A PRAY-*



*A PRAYER for removing the Obstacles  
of Believing.*

**L**ORD of all Power and Might, who art the Author and Giver of all good Things; assist me by thy Grace, that I may mortify all the inordinate and corrupt Inclinations of my Heart, which oppose the Belief of thy heavenly Truths. Enable me to conquer my evil Habits, and govern my unruly Passions, that they may not indispose my Mind in embracing that Evidence, which so plentifully accompanies thy Divine Revelations to the Sons of Men. Let not the scandalous Divisions among Christians, nor the ill Lives of those that profess thy Holy Religion, ever stagger or weaken my Belief of it, since Love, and Peace, and Unity are the Marks of thy true Disciples; and thy Wrath is revealed from Heaven, against all those that obey not the Gospel of thy Son. Keep my Mind free from all Prejudice; which puts so false a Bias upon the Understanding, even in Matters of the greatest Importance, and which may prove so fatal and destructive to my eternal Welfare; that seeing the Reasonableness of those thou has required to be believed,



lieved, the Perfection of those Duties thou hast enjoined to be practised, and the Power and Force of those Motives upon which both are founded, I may be steadfast and unmoveable, and at last receive the End of my Faith, even the Salvation of my Soul, thro' Jesus Christ our Lord. Amen. Mr. *Nelson*, Mr. *Leslie*.



## IV.

**A** GAIN; the Excellency of the Precepts of Christianity, beyond that of Heathen Morality, appears likewise in the immaculate *Cleanness* of Heart, which Christ's and only Christ's Law requires; This is the only proper Basis on which to superstruct, first *Innocency*, and then *Virtue*, and without this the most rigid Exactors of outward Purity do but transcribe the Folly of him, who pumps very laboriously in a Ship, yet neglects to stop the Leak.

ALL the Beatitudes the Gospel tenders to its Votaries, either relate to the *Purity* or Peace of the Mind in this Life; or else to its compleater *Felicity* hereafter. That the Command of Meekness is a most rational Precept, can never be doubted by any who remem-

remember but the common Definition of Anger, that it is *Furor brevis*; and sure it is very reasonable not to be mad! — Let a Meek and an Angry Man cast up their Accounts together, and compare the Number of the Affronts and Contumelies they have met with, and I believe the Odds will be as great as between *Saul's* Thousands, and *David's* Ten thousands.

To abstain from Revenge, and refer the Hazards of that to God's Providence, (which is the Importance of his Command to turn the Cheek) is the greatest Security against Violence, and so approves our Law-giver to be as well the *Wonderful Counsellor*, as the *Prince of Peace*. — There are some Parts of Knowledge indeed which God has thought fit to seclude from us, to fence them, not only as He did the interdicted Tree, by Precept and Commination, but with Difficulties and Impossibilities; made it not only our Sin and Danger, but our Folly and Madness to attempt them. Of this Kind are the *mysterious* Parts of our Religion, which He shews us as it were afar off, to exercise our Faith and Reverence, but stoops them not to our Senses and Disquisition. *Decay of Christian Piety.*

T H E R E is indeed a noble *Simplicity* in the Scriptures, in all things relating to Practice, which renders them profitable for *Doctrine*  
and



and *Instruction*, for *Reproof and Correction*. But then there is also a *sacred Obscurity* in those lively Oracles in Matters relating to *Belief*, which should render them Awful and Venerable: It being agreeable to God's *Goodness* to reveal his Will to us, to excite our *Obedience*, and yet *consonant to his Grandeur and Majesty* not fully to discover his *Mysteries* to us. The better to try our *Faith*, to humble our Reason, and repress the sawcy Encroachments of aspiring Minds. Mr. Adams.

THE *Deists* confess God to be incomprehensible, and his Ways past finding out, yet they cry out upon Mystery in the Christian Religion. There are *Mysteries*, irreconcilable to them in their own Natures, and in the Natures of every thing they see before them: yet they would have every thing in a *supernatural* Religion revealed from Heaven to be so plain, that their Reason should be able to dive to the very Bottom of it: which if it were, it would be no *Revelation*, or perfectly to no Purpose: for what needed *Revelation* in things which are plain and obvious without it?

PHYSICK is an *Art* and a *Mystery* to those who know it not; which leads only to the Preservation of *Health*, in those Bodies whose Constitutions we know and their Original, as much as of any thing that we see

or

or touch. And yet we will let nothing be *Mysterious* (that is, nothing but what every Man in the World perfectly understands, with all the Reasons and hidden Causes of it) in the saving of a *Soul*, whose *Substance*, *Origination*, *Constitution*, *Operation*, and every thing of it, but that we know it is, and feel by its Effects, is altogether hidden from us.

OUR coming into this World is totally a *Mystery*. No human Reason can attain unto it. And must there be no *Mystery* at all in our *Regeneration*, being born unto the never-ending World of Spirits? Is not the other World, is not Heaven a *Mystery* to us? Do we understand it perfectly? Can we describe it?

AND is it not *Reasonable*, is it not necessary that the Methods of fitting us for it, and of conveying us thither should be very mysterious to us? If we know not the End of our Journey, how do we pretend to understand every Step of the Way? *Leslie*.

GOD in all his Methods of Salvation, never puts any Force upon us; He always treats Man as he made him, that is as a free and rational Agent; He proposes aptly, and invites tenderly; but then he leaves us to the Discretion of Compliance; He moves and assists us to the best; but still he leaves us with  
Power



30 *The Scholar's Manual.*

Power to do as we please, because 'tis that alone that commends our Choice, when we do as we ought.

I MUST curb and cross my Inclinations, because to comply with my Inclinations, is to put myself into the Hands of those that will betray me. I must not revenge Injuries, because I must be revenged of my Passion, which does me more Injury than any other can. I must love my Enemies, because it is a worse Enemy that provokes me to hate them.

*If the Love of the World, be Enmity with God — then the working ourselves into Fortunes by indirect Arts, is no longer Self-Interest, the rescuing ourselves from Damage by unlawful Methods, is no longer Self-Preservation. Our Soul is chiefly our self, and who would engage that for a pitiful Share in the World ; which our Saviour tells us, is more worth than the Whole ?* Matt. xvi. 26.  
*Dean Young.*

IL est vrai que dans le Raisonnement de *Morale*, il n'est pas si facile de conserver l'evidence et l'exactitude, que dans quelques autres Sciences, et que la Connoissance de l'homme est absolument necessaire à ceux qui veulent pousser un peu loin cette Science :  
et

et c'est pour cela que la plûpart des hommes n'y reüssent pas.

· I L faut donc etudier *la Morale dans l'Evangile*, pour s'epargner le Travail de la Meditation, et pour apprendre avec Certitude les loix selon lesquelles nous devons regler nos Mœurs. — C'est ainsi qu'ils se convaincront, que l'Evangile est la plus solide de tous les Livres: que Jesus Christ connoissoit parfaitement la Maladie & le disordre de la Nature: qu'il y a remedié de la maniere la plus utile pour nous, & la plus digne de Lui qui se puisse Concevoir: Mais que les Lumières des Philosophes ne sont que d'Epaissés tenebres; que leurs Vertus les plus éclatantes ne sont qu'un Orgueil insupportable; en un mot, qu' *Aristote*, *Senèque*, et les Autres, ne sont que des hommes, pour ne rien dire davantage. *Malbranche.*

LE veritable Chretien est un homme simple, retiré, petit à ses yeux, qu'il tient toujours ouverts et attentifs sur les Foibleffes, autant qu'il les tient fermez sur les Foibleffes des autres: il ne connoit point ses avantages, il ne connoit que ceux de son Prochain: Car il n'a que du mepris pour luimême, que de l'estime & de la deference pour les autres. — Sa Conduite édifie tout le Monde, et n'efarouche personne, il fuit l'Eclat jusques dans les bonnes OEuvres, parce que tout ce qui est éclatant est dangereux à l'homme, qui est Sûjet à se mécon-



méconnoître. Il n'est point medisant, il n'est point facheux, il ne point artificieux, il n'est point mal-faisant.

ET quoy qu'après tout, le Chretien ne soit pas essentiellement obligé d'être pauvre, il est obligé toutefois d'avoir les Vertus de Pauvre, la Simplicité dans la Foy, la Patience dans les Afflictions, la Mortification dans les Plaisirs, la Modestie et l'Humilité dans toutes ses Actions — et toute la Perfection de nôtre Religion ne va qu'à Perfectionner l'Interieur, sous un Exterieur simple & commun. *P. Rapin. de l'Esprit du Christianisme.*



## V.

THERE is nothing more evident to Natural Reason, than that there must be *some Beginning, some first Principle of Being*, from whence all other Beings *proceed*. — For it is impossible that less Skill should be required in forming a Man, than is necessary to make his Picture. — 'Tis inconsistent with infinite Goodness to create Man, and then leave him to himself. — Therefore it is but reasonable to suppose He should direct them to the Use of such Means as would bring them to the Knowledge of themselves,

selves, and of his divine Majesty. — *Natural Reason* might have taught us to be less wicked, but nothing but *Revelation* could make us Righteous. — The utmost *Philosophy* could reach, was no farther than to certain Hopes, and doubtful Arguments. — Men may be convinced of the Narrowness and Weakness of *Human Reason*, by considering, 1<sup>st</sup>, That in some Things each Side of a Contradiction seems to be demonstrable, as in the Dispute about the Divisibility or Non-divisibility of Matter, &c. 2<sup>dly</sup>, That every Man believes and experiences several things, which in the Theory, and Speculative Notion of them, would seem as incredible as any thing in the *Scriptures* can be supposed to be. 3<sup>dly</sup>, That those who reject the *Mysteries* of Religion, must believe Things much more incredible. — It must be considered, that no *created* Being can in its own Nature be incapable of Sin or Default, because it cannot be infinitely perfect. — And every *rational* Being must naturally have a Liberty of Choice, that is, must have a *Will* to choose, as well as an *Understanding* to reason: For, we have no Notion how there can be Reason without Choice. — And because rational Creatures must have some prescribed Rules of their Actions, from which, being free Agents, they may depart, they must in their own Nature be capable of Sin. — But some may ask, how came it to pass, that God did not sustain



and preserve Men by an irresistible Power from falling into Sin, when Damnation was to be the Consequence? In answer to which it might suffice to say, that God must be supposed to act by his Divine Prerogative; *He gives not Account of any of his Matters.* Job xxxiii. 13. But it is enough for us to know that He made Man happy, and capable of continuing happy, and that there could be no Necessity, why He should *force* him to continue so. — To suppose *Good* and *Evil* to be in the *Nature* of *Things only*, and not in the *Commandments* and *Prohibitions* of God, is in effect renouncing God's Authority. Dr. *Jenkins*.

THE most perview, most clear, and comprehensible of all human Sciences are the pure and unmix'd *Mathematicks*; yet even in *Geometry* and *Arithmetick* how many Things are forceably concluded to be true, which are inexplicable, unimaginable, incomprehensible? I shall instance in a very few; so few as not to need an Apology to the unlearned in those Sciences: So trivial as not to admit of an Explication to the Learned.

THAT the least imaginable Space should be equal to another (upon the same Base of the same Altitude) whose Sides are protracted *in Infinitum*, or a Finite greater than an Infinite. The Equality of all circular Angles of  
of

of Contact. The everlasting Approximation and impossible Concourse of *Asymptots*. The *Affections* of surd and irrational *Quantities*, &c. are undeniably demonstrated to be true, yet all these (and many more) are inexplicable, incomprehensible, unintelligible.

THEY say they cannot explicate or imagine (they cannot conceive or comprehend) the Mystery of the *Trinity* and *Unity* of the Godhead, and therefore they despise it as a mere fictitious Imagination.

Do they therefore clearly understand, and fully comprehend, and can they express and explicate the *Affections* of *Unity* and *Trinity* in Numbers? That there should be a *Quantity* in Nature (one, and not another) which with its infinite ascending Powers and descending Roots are all of them equal, or rather one and the same among themselves? Can they explicate or imagine, or comprehend any one of the infinite potential Roots of the Number *Three*?

THEY say, they cannot understand how Christ should be conceiv'd by the *Holy Ghost*, and born of a *Virgin*, and therefore they deride it. — Can they therefore understand how they themselves have been conceiv'd and born and nourish'd up? And are they able to explain how, and by what Progress, from



a little Water spilt upon a too luxurious Ground there should spring forth such a Race of *Titans*, such a gigantic Brood of Fighters against Heaven, of Scoffers at Religion?

BRIEFLY, they say they cannot comprehend how God and Man should be *one Christ*, and therefore they condemn the *Gospel* and the *Believers* of it. — Can they therefore understand how the reasonable Soul and Flesh should be *one Man*? — Either they themselves consist of *two* Natures (the one Corporeal, the other Spiritual and Incorporeal) or they do not. If they have nothing in them Incorporeal, can they understand and explain how senseless *Atoms*, how stupid *Matter* and *local Motion* should work themselves up to *Sense* and *Cogitation*, *Reflection* and *Discourse*, to *Wit* and *Gallantry*? (so as to make Jests and Ballads upon the Gospels.)

IF they consist not only of a Body, but of a Soul (a spiritual Soul) also; can they explain by what *πρωτόγονοις*, these *two* Natures have been brought together; by what Bands and Ligaments they are united, and how the Communication betwixt them is performed? In one Word, can they explicate the *Phænomena* of Sense, Imagination, Memory, Reason, Wit and Bravery?

IF they are able to perform these Things, let the World be made happy by their Labours, and let them receive the *Pæans* and Acclamations, the Crowns and Garlands denied to all that were before them. But if they must be forced to confess that all these Things are inexplicable, unimaginable, unintelligible, and incomprehensible, and will yet continue to despise the Mysteries of the Gospel only for that Reason, because they are inexplicable, unintelligible, incomprehensible, let them not be offended at any Christian; if he shall declare and testify to all the World, that these are not the Wits, or *Beaux-Esprits*, or *Fortes-Esprits*; that they are *Flesh* and not *Spirit*, mere ordinary mortal *Wights*, as others are; that all their Boasting is but empty Noise, and all they have to shew is a mere *Deceptio Visus*; that they may be Masters of some Devices, that they are pretty skilful in the Arts and Mysteries of Circulation and Disguise; but they are not such dreadful *Archimago's*, such mighty Conjurers as they pretend. Let them therefore abandon their unreasonable Principle, and be ashamed. Bishop *Ward*. Read the late Earl of Nottingham contra *Whiston*.





## VI.

ΕΝ δὲ τῇ μιᾷ τῇ σαββάτῳ, συνηγμένων  
 τῇ μαθητῶν τῷ κλᾶσαι ἄρτον.  
*Act. xx. 7.*

THESE Words seem fairly to evince, that it was the Custom of the first Christians, and of the Apostles to keep the *Lord's-Day* Holy, or as a Day appointed for Religious Worship: See 1 *Epist. Cor. xvi. 1, 2, &c.* κλᾶσαι ἄρτον. Which Phrase doth signify the sacred Action performed in Celebration of the Holy Sacrament, which it was the Custom of the Primitive Christians to receive in all their Church Assemblies on the *Lord's-Day*. See *Whitby* in locum. Bp. *Bramhall's Works*. *Eusebius de laudibus Constantini*, and *Theophylact*.

As for any distinct Text in the Gospel for Christ's abrogating the Judaical Sabbath, there is no more Reason to expect it, than the like for Sacrifices, or Circumcision, or the Judaical Priesthood; the Substance being come, and the Temple and People destroyed, the Ceremonies or Shadows, *Col. ii. 16, 17.* as far  
 as

as they were such, ceased of their own accord; and no farther are they now abrogated, having never been obligatory to any but that People.

THE Law Moral requiring therefore a seventh Part throughout the Age of the whole World to be that way employed, although with us the Day is changed, in regard of a new Revelation begun by our Saviour Christ, yet the same Proportion of Time continues which was before; because in reference to the Benefit of *Creation*, and now much more of *Renovation* thereunto added by Him, which was the Prince of the World to come; we are bound to accompt the Sanctification of one Day in Seven, a Duty which God's immutable Law does exact for Ever.

Now this Day thus set apart, is to be employed in the Worship and Service of God; and that first more solemnly and publickly in the Congregation, from which no Man must then absent himself without a just Cause: And secondly, privately at Home in praying with, and instructing our Families; or else in the yet more private Duties of the Closet; a Man's own private Prayers, Reading Meditation, &c. and that we may be at Leisure for these, a Rest from all worldly Business is commanded; therefore let no Man think that a bare Rest from Labour is all that is required



of him on the *Lord's-Day*, but the Time which he saves from the Works of his Calling, he is to lay out on those spiritual Duties. For the *Lord's-Day* was never ordained to give us a Pretence for Idleness, but only to change our Employment from Worldly to Heavenly; much less was it meant that by our Rest from our Callings we should have more Time free to bestow upon our Sins, as too many do. — But thus Rest was commanded, first, to shadow out to us that Rest from Sin which we are bound to all the Days of our Lives. And secondly, to take us off from our worldly Business, and to give us Time to attend the Service of God, and the Need of Souls.

FARTHER, a religious Observation of the *Lord's-Day* keeps up the *solemn* and *publick* *Worship* of God, which might be very much neglected, if it were left to depend upon the Determinations of human Authority. It preserves the *Knowledge* and *visible Profession* of the *Christian Religion* in the World, when notwithstanding the great Differences there are among Christians in other Matters, they yet all concur in observing this Day in Memory of our *Saviour's Resurrection*; and considering how much Time is taken up by the greatest Part of Mankind, in providing for the Necessaries of Life; and how negligent and careless they are in the Concerns of their Souls, who flow in Plenty and Abundance; this

this *stated Season* is highly useful to instruct the *Ignorant* by *Preaching* and *Catechizing*, and to put those in mind of their Duty who in their Prosperity are apt to forget God. Moreover by spending this Day in religious Exercises, we acquire new Strength and Resolution to perform God's Will in our several Stations the Week following.

THE *Primitive Christians* never scrupled calling the *Lord's-Day Sunday*. For, *Justin Martyr*, *Apol.* 2. and *Tertullian* in his *Apol. ad Nation.* l. 1. call it so; because it happened upon that Day of the Week which by the Heathen was dedicated to the Sun; and therefore as being best known to them, the *Fathers* commonly made use of it in their Apologies to the Heathen Governours: And it seldom passes under any other Name in the *Imperial Edicts* of the first Christian Emperors; besides it may properly retain that Name, because dedicated to the Honour of our *Saviour*, who is by the Prophet called the *Sun of Righteousness*, that *was to arise with healing in his Wings*. Mal. iv. 2. See *Hammond*, *Hooker*, *The Whole Duty of Man*, *Nelson* and *Mr. Mede's Discourse* XV.

SINCE the Knowledge of Truth hath been so plenteously made known and revealed, and the Principles of Religion so much dilated and enlarged by Discourse; the Devil hath  
chosen



chosen proud Hearts and busy Brains for his Oracles; seeking by their Subtilty of Wit, and Plausibility of Discourse, to counterfeit and corrupt the Form of wholesome Doctrine; as he did of Old, the Truth of God's visible Oracles, by his apish Imitations. — For Ignorance, which is bred of bad Desires, corrupt Affections, or greedy Appetites, brings forth Hardness of Heart and Infidelity. — The Faith whereby *Abraham* was accounted Righteous, and by which the Sons of *Abraham* must live, is a stedfast Assent to whatever God shall say, as much truer than ought can be said against it; to whatsoever he shall command, as much better than either the Accomplishment of our own Desires or Hopes, or Obedience to contrary Commandment of Earthly Powers; whether accompanied with severest Threats of any Evil, or surest Promises of any Good, they or their Instruments can procure us. — To dispute with such as deny manifest and received Principles, were to violate a fundamental Law of the *Schools*; which in Matters of *Faith*, and *sacred Morality*, is to be religiously kept, as in other Respects, so chiefly in this: That general Maxims, whence particular Truths and Conclusions of best use be derived, can hardly be prov'd by Arguments more clear and evident than themselves.

WHILST

WHILST we peruse Authors either *Heterodoxal* or *not Canonical*, this Rule I take it is of general Use, that for matter of Practice or Application, we are especially to consider, *Quam benè*, not *quam bona*; on the contrary, in point of Speculation, not *Quam benè*, *sed quam bona*; not how well, or to what good End they speak, but how good Things they speak or write.

ONE of the best Means of knowing what may be known of God, is by knowing ourselves: and the best way to know ourselves is to learn the Meaning of *denying ourselves*.

THE most compendious and safest Way to conceive or speak aright of God and his Goodness, is to have our inbred Desire of Happiness right set in Youth, and continually held as in a Bay unto those Practices, whereto God hath promised the Communication of his gracious Presence.

THE Measure of our Progress towards Christian Perfection must be taken from the Restraints we are able to lay upon ourselves, and from the Conquest we get over all sensual Desires. The great Business we have in this World is to fit and prepare ourselves for the Happiness of the next. — See Dr. Jackson's *Works*.



LE Chrétien doit vivre dans le Monde<sup>c</sup> comme sur une mer incertaine et pleine de dangers, avec une attention continuelle pour les éviter; et son premier soin doit être d'oter tout ce qui peut empêcher son salut, comme la première démarche de la Prudence humaine dans les Affaires du Monde, est d'en éloigner les Obstacles. — Ce n'est pas par la Penetration, ni par la Force de l'Esprit qu'on se sanctifie; c'est par l'Innocence, et par l'Humilité. — La Pureté de Mœurs mêlée d'Arrogance est un plus grande Obstacle au salut, que le Crime humilie.

LA Prosperité est l'ecueil le plus ordinaire des grandes Ames, parce qu'elle rend le Cœur léger, Volage, inconstant, sans arrêt, sans aucune solidité.

NE regardons donc point tant ce que nous avons fait, que ce qui nous reste à faire.

LE vray Fidele n'est point vain: il se voit toujours dans la dependance de Dieu: il sçait qu'il tomberoit à tous momens, s'il n'étoit soutenu de sa puissante main, et tout est pure dans sa Conduite, parce que tout y est humble.  
*P. Rapin.*

FOR the Preservation of *Piety, Temperance, and Honesty* often read our Saviour's  
Sermon

Sermon on the Mount. *Matth.* c. 5. 6. 7. *Luke* c. 12. 13. *John* c. 15. 16. 17.—The Duties of a Christian may be seen in *Rom.* c. 12. 13. *Gal.* 5. 6. *Phil.* 4. *Col.* 3. 4. *Ephes.* 4. 1 *Thes.* 4. 5. 1 *Pet.* St. *James's* Epistle, &c. 2 Epist. to *Tim.* and *Titus.*—Let your *Faith* be the very same that always was professed throughout the Christian World, by every Christian at his Baptism, and comprehended in the ancient *Creed* of the Church.—*Id verius quod prius, id prius quod ab initio.* Tertull.

FOR he that seeks for true *Christianity*, let him neither content himself to look back to *Forty-one* or the *last Age*, as some do; nor *Five hundred Years* backward to a dark Age, as others; But let him enquire for a Religion as old as the *Gospel*, and observe in what Rules it was deliver'd, and in what Examples it first shewed itself in the World.—Il faut que toute Curiosité cesse, lors qu'on tient une fois la Verité.

Ἐπὶ πᾶσιν ἀναλαβόντες τὸν δῶρον τῆς πίστεως ἐν ᾧ δυνήσεσθε πάντα τὰ βέλη τῆς Πονηρᾶς ταπεινωμένα σῆσαι. *Ephes.* c. iii. 2.

*I Believe in God, the Father Almighty, Maker of Heaven and Earth; I acknowledge, fear, and adore one God, Spiritual, Invisible, Eternal, most Holy and Almighty,*  
distingu-



distinguished into Three Glorious Persons, the Father, the Son, and the Holy Ghost. I will always own, and to the utmost Peril assert, the infinite Power and Justice and Mercy of God the Father, who made the World out of Nothing, and every Moment upholds and governs it by his gracious Providence, and in this System hath made, sustained, and blessed me by his wonderful Favour.

*AND I believe in Jesus Christ, his only begotten Son our Lord : who was conceived by the Holy Ghost. O inestimable Mercy, and most astonishing Mystery ! born without Sin of the Virgin Mary : suffered under Pontius Pilate, a plenary Sacrifice and Expiation for the Sins of the World : was crucified with exquisite Torment and Anguish : dead and buried, to teach us profound Humility, and Self-denial and Martyrdom, and to take away the Sting and Terror of Death. He descended into Hell. The third Day He rose again from the Dead, to justify all the Faithful ; and to invite them to a new and noble heavenly Life. He ascended into Heaven. Where I long to see Thee, and to kiss thy Feet, most blessed Saviour. Wash my Soul first in thy Blood : Cleanse it from thy pierced Side, that it may be fitted and prepared for that most holy and sublime Mansion. And sitteth on the Right-hand of God the Father Almighty, a most  
merci-*

merciful and benign Mediator. *From whence He shall come* with astonishing Glory and Pomp *to judge me and all the Quick and Dead.* O Judge Impartial and Almighty! I fear Thee, I prepare for thy Advent, I prejudge and condemn myself for the Corruptions of my Life; I fly to thy Cross; I hide me in thy Wounds; my Faith embraceth thy Salvation. Lord, pardon me, and receive me into thy Favour.

*I believe in the Holy Ghost, the efficacious and invisable Guide and Patron of all humble Souls, and the Author of Wisdom, Compunction, Holiness and Constancy.*

I BELIEVE and Own *the Holy Catholick Church*, the Choice and Inheritance, and the Care and Love of God, called from all Nations of the World into one Faith and one Hope: wherein I have a Part by infinite Grace. I believe *the Communion of Saints*, I hasten to the Church Triumphant.

I BELIEVE *the Remission of Sins*, by thy Merits, O Holy Jesus, the sure Hope and Comfort of the Living and of the Dying.

I BELIEVE *the Resurrection of the Body*, of this diseased, earthy, painful, decaying Body. I know that my Redeemer liveth, and that at the last Day, after Death and  
Corrup-



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Corruption, this very Flesh shall stand up Spiritual, Illustrious, and Immortal by the Power and the Example of Christ's Rising, and to be wrapt up to meet him in the Clouds. Blessed, ever blessed be the glorious and ever glorifying Jesus.

FINALLY, I believe *the Life everlasting*, even for me, who am unworthy of another secular and incumber'd Life, worthy of perpetual Misery and fiery Indignation, altogether unworthy of the Vision of God, and unchangeable Felicity. But thy Grace is like thy Self, O Lord, infinite and incomprehensible. I receive it with all Lowliness and Confusion. I humble myself to the Dust for this unvaluable Mercy. Father, fit me for thy Promise and Bounty. Amen. Amen.

Ὁ Τιμόθεε, τὴν παρκαταθήκην φύλαξον, ἐκτρέπόμενος τὰς βεβήλας κενοφωνίας, καὶ ἀντιθέσεις τῆς ψευδανύμης γνώσεως. Ἦν τίνες ἐπαγγελούμενοι, περὶ τὴν Πίσιν ἡσόχησαν. 1 Tim. vi. 20, 21. See Archbishop Bramhall, Dr. Goodman, P. Rapin, Dr. Bernard.





THE  
RESURRECTION.

A  
PINDARIQUE ODE.

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By Mr. COWLEY.

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I.

NOT *Winds* to *Voyagers* at Sea,  
Nor *Showers* to *Earth* more necessary be,  
(Heaven's vital *Seed* cast on the *Womb* of *Earth*  
To give the fruitful *Year* a *Birth*)  
Than *Versè* to *Virtue*, which can do,  
The *Midwife's* Office, and the *Nurse's* too;  
It feeds it strongly, and it cloaths it gay,  
And when it dies, with comely *Pride*  
*Embalms* it, and erects a *Pyramide*  
That never will decay,  
Till *Heaven* itself shall melt away,  
And nought behind it stay.

E

II. BEGIN





Some from *Birds*, from *Fishes* some,  
Some from *Earth*, and some from *Seas*,  
Some from *Beasts*, and some from *Trees*,  
Some descend from *Clouds* on high,  
Some from *Metals* upwards fly,  
And where th' attending Soul naked, and shive-  
(ring stands,  
Meet, salute, and joyn their Hands.  
As disperst *Souldiers* at the Trunpet's Call  
Hast to their *Colours* all.  
*Unhappy* most, like *Tortur'd Men*,  
Their *Joints* new set, to be new rackt agen.  
To Mountains they for Shelter pray,  
The Mountains shake, and run about no less  
(confus'd than they.



## HYMNUS PRUDENTII

DE

### *Resurrectione Carnis Humanæ.*

**N**OSCO meum in Christo Corpus con-  
(furgere: quid me  
Desperare jubes? veniam quibus ille revenit  
Calcata de morte viis, quod credimus hoc est.  
Et totus veniam: nec enim minor, aut alius  
(quàm



Nunc sum, restituat; Vultus, Vigor, & Calor  
 (idem  
 Qui modo vivit, erit; nec me vel dente, vel  
 (ungue  
 Fraudatum revomet patefacti fossa Sepulchri.  
 Qui jubet ut redeam, non reddit debile quicquam  
 Nam si Debilitas redit, Instauratio non est,  
 Quod Casus rapuit, quod Morbus, quod Dolor  
 (hausit,  
 Quod truncavit edax Senium, populante Vaterno,  
 Omne revertenti reparata in Membra redibit.  
 Debet enim Mors victa fidem, ne fraude Se-  
 (pulchri  
 Reddat Curtum aliquid: quamvis jam Curta  
 (voravit  
 Corpora, Debilitas tamen & Violentia Morbi  
 Virtus Mortis erat, reddet quod particulatim  
 Sorbuerat, quocunq; modo, ne Mortuus omnis  
 Non redeat, si quod pleno de Corpore desit.  
 Pellite corde Metum mea Membra, & Credite  
 (vosmet,  
 Cum Christo reditura DEO, nam vos gerit Ille,  
 Et secum revocat, Morbos ridete minaces,  
 Inflictos Casus contemnite, tetra Sepulchri  
 Despuite, exurgens quo Christus provocat, ite.





«  
*DIES LUNÆ.*

---

I.



UI Creaſti Firmamentum Cœli,  
Cœlos, & Cœlos Cœlorum,  
Poteſtates Cœleſtes,  
Angelos, Archangelos,  
Cherubim, & Seraphim,  
Exaudi vocem meam manè.

O EVERLASTING God, who haſt ordained and conſtituted the Services of Angels and Men in a wonderful Order; mercifully grant that as thy Holy Angels always do Thee Service in Heaven, ſo by thy Appointment they may ſuccour and defend me on Earth, through Jeſus Chriſt our Lord. Amen.

BLESSED God, whoſe Throne is incircled with Myriads of glorious Spirits, who veil  
E 3 their



their Faces, as not being able to behold the Brightness of thy Majesty, and who delight in their Attendance upon those Ministeries whereunto Thou hast appointed them: I thy unworthy Creature prostrate myself in all Humility at thy Footstool, beseeching thee to give me Grace to do thy Will on Earth with the same Diligence and Industry, with the same Zeal and Chearfulness, as thy blessed Angels do it in Heaven; that imitating their exemplary Obedience, constant Devotion, profound Humility, unspotted Purity, and extensive Charity, I may engage their Protection in all my Necessities; and may particularly enjoy the Advantage of their Assistance in my last Hour, in that dismal Conflict with Death and the Powers of Darkness; and being by them conducted to the Mansions of Glory, may be advanced to a more intimate and happy Society with them in the Life to come, through Jesus Christ our Lord. Amen.

AT the Creation of the World, when God laid the Foundation of the Earth, and stretched out his Line thereon, *the Stars of the Morning*, as God himself describes it, *Job xxxviii. 7. sang together, and all the Sons of God*, that is, the Holy Angels, *shouted for Joy.*

IT is hard to keep a Mean; which as it appears in many things else, so in the *Doctrine*  
and

*and Speculation of Angels*; whereunto Men were heretofore so much addicted, as they pursued it not only to vain and ungrounded Theories, but even to Idolatry and Superstition. There were in the Apostles Days, who *intruded into Things they had not seen*: There were then, who beguiled Men with a *voluntary Humility in worshipping of Angels*, Col. ii. 18. What After-times brought forth I need not mention. — But we in these Times are fallen into the other Extreme, having buried the *Doctrine of Angels* in Silence, making little or no Enquiry at all what God in his Word hath revealed concerning them; which yet would make not a little for the Understanding of Scripture, wherein are so many Passages having reference to them, and therefore questionless something revealed concerning them. — The *Jews* have an ancient Tradition that there are *seven* principal Angels which minister before the Throne of God, and are therefore called *Arch-Angels*; some of whose Names we have in Scripture, as *Michael, Gabriel, Raphael*; and in the second Book of *Esdra*s mention is made of *Jeremiel* the Arch-Angel. This Tradition we shall find recorded in the Book of *Tobit* cap. xii. 15. For there the Angel, who in the Shape of *Azariah* had accompanied his Son into *Media*, when he discovers himself, speaks in this manner; I am *Raphael, one of the Seven Angels which stand and minister before the*



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*Holy Blessed One*, that is, *God*. — This Tradition is farther testified by *Jonathan Ben Uziel the Chaldee Paraphrast*. *Gen. xi. 7.* where the Lord's Words, spoken in the plural Number, *Go to, let us go down, and let us confound their Language*, are paraphras'd in this Manner; *The Lord spake unto the Seven Angels which stand before him, Go to now, let us go down, &c.*

BUT the chief and most clear Place for the Confirmation of this Tradition is in *Zachariah iv. 10.* which gives us to understand that these *Seven Angels* were represented by the *Candlestick of Seven Lamps* which continually burned in the Temple before the Veil, over-against the Mercy-Seat, which was the Throne of God. For in the beginning of the *Chapter* the Prophet being shewed this *Seven-lamped Candlestick* in a Vision; — The Angel asks him (*v. 5.*) if he knew what these meant? the Prophet answers, *No, my Lord*. Then the Angel, discoursing a little by way of Preface, tells him what they were; *These Seven*, says he, that is, the *Seven Lamps*, *are the Seven Eyes of the Lord which run to and fro through the whole Earth*; that is, those *Seven Vigils*, or prime Ministers of his Providence, the *Seven Arch-Angels*. See *Philo in lib. de Somniis*, and *2 Chron. xvi. 9. Revelat. c. iv. 5. and chap. v. 6. and chap. viii. 2.*

THESE

THESE *Arch-Angels* were to be Inspectors of the whole World, and the Rulers and Princes of the whole Angelical Host, which appears in that they are called *Principes Primarii*, and ἀρχοντες τῶν Ἀγγέλων. Their universal Jurisdiction is meant by the Words, *sent forth into the whole World*, whereas the rest are limited to certain Places. They likewise have the particular Care and Guardianship of the Church and Affairs thereof, whilst the rest of the World, with their Politics, Kingdoms and Governments, is committed to the Care of *Subordinate Angels*. Vide *Clem. Alex. Strom.* lib. 7. & *Clem. Rom. Epist.* ad Cor. & *Irenæum.* lib. 3. cap. 12. — and they according to their several Charges, may seem to carry those Names of *Thrones, Principalities*, and *Powers*. — In the Old Testament, the Angel *Gabriel*, one of the Seven, revealed to *Daniel* the Time of the Restauration of the Jewish State, and coming of *Messiah*: and the Angel *Michael*, was his Assistant, when he strengthen'd *Darius* the Mede, who founded the Monarchy which should restore them, and is termed *Dan. xii. 1. The Prince that stood for Daniel's People*.

IN the Gospel, we find the same Angel *Gabriel* employed both to *Zachary*, and the *Blessed Virgin* with the Evangelical Tidings: and that *Zachary* might take Notice that he

was



was one of the *Seven*, He says unto him, *I am Gabriel, that stand in the Presence of God.* *Luke i. 19.* Likewise in the Church's Combat with the Dragon. *Rev. xii. 7, &c.* *Michael* and his Angels are said to be her Champions, and in her Quarrel to have cast the Dragon and his Angels down to the Earth. — See Note 28 of *Cowley's* first Book of his *Davideis*.



## II.

**K**ΑΙ ἑξαίρετης ἐγένετο σὺν τῷ Ἀγγέλῳ πλῆθος στρατιᾶς οὐρανίας, αἰνούντων τὸν Θεόν, καὶ λεγόντων· Δόξα ἐν ὑψίσοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη, ἐν ἀνθρώποις εὐδοκία. *Luc. ii. 13, 14.*

THESE Words seem to be so like what the *Sons of God* sung at the *Creation*; that a Man would think some *New Creation* was in hand; nor were it much wide of Truth to affirm it: for if ever there were a Day wherein the Almighty Power, the incomparable Wisdom, the wonderful Goodness of God again the second time appeared, as it did at the World's Creation, it was this Day whereof *S. Luke* now treateth; when the Son of God took upon him our Flesh and was born of a Virgin, to repair the Breach between

between God and Man, and make all things New. The News of which Restauration was no sooner heard and made known to the Shepherds by an Angel sent from Heaven, but suddenly the heavenly Host descended from their Cœlestial Mansions, and sung this Song of Joy, *Glory be to God on high, and welcome Peace on Earth, Good-will towards Men.* The heavenly Host here spoken of is an Army of Angels. For the Host of Heaven in the Language of Scripture is two-fold, *Visible* and *Invisible*. The *visible Host* are the *Stars*, which stand in their Array like an Army. *Deut. iv. 19. Lest thou lift up thine Eyes, saith the Lord there, unto Heaven; and when thou seest the Sun, Moon and Stars, even all the Host of Heaven, shouldst be driven to worship and serve them.* The *invisible Host* are the *Angels*, the *heavenly Guard*; according to that of *Micaiah, 1 Kings xxii. 19. I saw the Lord sitting upon his Throne, and all the Host of Heaven standing by him, on his Right Hand and on his Left. So Psal. ciii. 20, 21. Bless the Lord all ye his Angels, that excel in Strength, that do his Commandments. Bless the Lord all ye his Hosts, ye Ministers of His that do his Pleasure.*—From this it is that the Lord *Jehovah*, the true and only God, is so often stiled the Lord or God of *Sabbath*, or of *Hosts*, that is, King both of *Stars* and *Angels*: According to *Nehemiah ix. 6. Thou art God alone—And the Host of Heaven*  
worship-



*worshipeth Thee.* By which Title He is distinguished from the Gods of the Nations, who were some of the *Host*, to wit, of the *Stars* or the *Angels*, but none of them *the Lord of Hosts* himself.

WE may observe from this Act of the Angels, the ingenuous Goodness and sweet Disposition of those immaculate and blessed Spirits, in whose Bosoms Envy, the Image of the Devil, and deadly Poison of Charity hath no Place at all. For if any Inclination to this canker'd Passion had been in these heavenly Creatures, never such an Occasion was offered to stir it up as now. But Heaven admits of no such Passion, nor could such a Torment consist with the blissful Condition of those who dwell therein. It is the Smoak of that Bottomless Pit, a Native of Hell, the Character and Cognizance of those Apostate Angels, *which kept not their first Estate, but left their own Habitation, and are reserved for Chains of everlasting Darkness.* Ep. Jude 6. These, indeed, grieve no less at the Happiness of Men than the Angels joy; witness the Name of their Prince, *Satan*, which signifies the *Fiend*, or Malicious one, who out of Envy overthrew Mankind in the Beginning; out of Envy, he and all his Fellow-Fiends are so restless and indefatigable to seduce him still. Farther, we may learn from this Act of the Angels, that if they glorify

glorify God for our Happiness, and the Favour of God towards us in *Christ*; much more should we glorify and magnify his Goodness ourselves, to whom solely this Birth, and the Benefit of this Birth redounds. If they sing, *Glory be to God on High*, for his Favour towards Men; we to whom such Favour is shewn, must not hold our Peace: For shall they sing for us, and not we for our selves? No, the Quire of Heaven did but set us in, we are to bear a Part; and it should be a chief Part, since the best Part is ours. As therefore the Church in her publick Service hath ever since kept it up; so must every one of us in particular never let it go down or die in our Hands. — The Saints of God in the Church of *Christ* have Communion with the *holy Angels*. They who did foretel the Birth of *John*, the Fore-runner of *Christ*; They who did annunciate unto the Blessed Virgin the Conception of the Saviour of the World; They who sung the glorious Hymn at the Nativity of the Son of God; They who carried the Soul of *Lazarus* into *Abraham's* Bosom; They who appeared unto Christ from Heaven in his Agony to strengthen him; They who opened the Prison-doors and brought the Apostles forth; They who at the End of the World shall sever the Wicked from the Just, and gather together the Elect of God, certainly They have a constant and perpetual relation to the Children of God. Nay, *are they*  
not



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*not all ministring Spirits, sent forth to minister for them who shall be Heirs of Salvation? Heb. i. 14. They have a particular Sense of our Condition, for Christ hath assured us, That there is Joy in the Presence of the Angels of God over one Sinner that repenteth. Luke xv. 10. And upon this relation the Angels, who are all the Angels, that is, the Messengers of God, are yet called the Angels of Men, according to the Admonition of Christ, Take heed that ye despise not one of these little Ones, for I say unto you, that in Heaven their Angels do always behold the Face of my Father which is in Heaven. Matt. xviii. 10.*

As for the Worship of Angels; it is a Misapplication of religious Honour of a long standing. This Worship is generally condemned in Scripture, *Deut. vi. 13. and x. 20.* The 2d Chap. of the *Colossians* v. 18. is a very remarkable Place (as has been before observed) *Let no Man, says the Apostle, beguile you in a voluntary Humility and worshipping of Angels, intruding into those Things which he has not seen, &c.* Thus we see the Apostle disallows the Practice of those, who, out of a false Notion of Humility, did not address their Prayers directly to God and Christ, but, according to the *Platonic Way*, applied themselves to the Angels as Mediators. The *Platonists*, as *Apuleius* informs us, looking upon these Spirits as a middle Sort of Powers,

Powers, that went between Mortals and the Cœlestial Deities, carrying up the Prayers of the first, and bringing down the Bounties of the other. Now *Coloss*, to which St. Paul wrote, was a city in *Phrygia*, under the Metropolis of *Laodicea*. In this Country of *Phrygia* and *Pisidia*, the Worship of Angels was practised, not only in the Apostles Days, but three Centuries afterwards: For this Reason, the Council of *Laodicea*, held *An.* 364. made this Provision in the 35th, or, according to *Dionysius Exiguus*, the 38th Canon, *That it is not lawful for Christians to leave the Church of God, and to go and invoke, or call upon Angels, which Applications are apparently forbidden: If therefore any Person is found to practise such clandestine Idolatry, let him be Anathema, inasmuch as he has deserted our Lord Jesus Christ.* Concerning this Matter, *Theodoret* delivers himself thus, upon the Chapter to the *Colossians* above-mentioned: *Those, says he, who stood up for the Mosaic Law, would bring us to the Worship of Angels, affirming, that the Law was delivered by them. This ill Practice continued a great while in Phrygia and Pisidia, and therefore the Council of Laodicea made a Canon against praying to Angels; and to this Day (continues this Father) there is in that Country Oratories or Chapels to St. Michael. They went upon a mistaken Ground of Humility, affirming that the supreme Deity was too big*  
to



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*to be either the Object of human Sense or Comprehension; that all immediate Address to Him was impracticable, and that his favour was only to be gained by the Intervention of Angels. Epiphanius Hæres. 60. St. Austin, Hæres. 39. Voss. lib. 1. De Idol. cap. 9. Baron. A. C. 360.*

THE useful Thoughts which arise from the Consideration of this Subject, are awful Apprehensions of the Majesty of God at all Times, but more especially in our solemn Approaches to him; Circumspection and Caution in all our Behaviour, even in our most secret Retirement; great Humility and Reverence when we appear in his Presence; a profound Sense of God's great Goodness to the Sons of Men, and of the happy Estate of all the Faithful; and lastly Diligence and Zeal in serving the great God of Heaven and Earth. See *Nelson, Mede, Bishop Pearson, Collier, Hammond, Bp. Bull.*





## III.

*A PRAYER for God's Direction, and  
against Covetousness.*

**O** GOD, who seeſt I have no Power of myſelf to help myſelf; that I am not wiſe enough for my own Direction, nor able enough for my own Defence; let me acknowledge Thee in all my Ways, and not lean to my own Underſtanding. Let thy Light guide me, thy Providence protect me, thy Grace enable me, that I may faithfully diſcharge all the publick and private Duties thou ſhalt think fit to call me to; that being thus armed with thy Defence, I may be preſerved from all Dangers, through Jeſus Chriſt our Lord. Amen.

O GOD, who art the Author and Giver of all that I enjoy, moderate my Affections to the Things of this World, that I may not purſue them with an eager and unſatiable Deſire. Let no Greedineſs of Gain tempt me to the leaſt Injuſtice, either by Fraud or Oppreſſion, but that I may commit myſelf to thy Providence in the Uſe of honeſt and lawful Endeavours, and not torment myſelf

F

with



with anxious Care about the Success. Suffer not the Concerns of this Life to make me negligent in the Concernments of much greater Importance ; that while I am supporting a dying Body, I may remember I have an immortal Soul, which infinitely demands my chiefest Care. And as for those good Things Thou hast been pleased to bestow upon me, teach me to enjoy them with Thankfulness and Charity, and readily to part from them, rather than to make shipwreck of a good Conscience. That being delivered from the Temper of the Traitor *Judas*, I may escape those Sins which such vile Affections lead to, and that Punishment which he felt, and those deserve ; and this I beg for *Jesus Christ* his Sake. Amen.

REMEMBER always that as every State and Condition has its Advantages, so it is not without its Difficulties and Temptations. — Consider therefore the particular Temptations of your Circumstances. — Reflect upon those Faults that most frequently occur to People in your Condition, and endeavour carefully to avoid them.

Vous avez raison de croire que la Providence regle tout. Elle ne trouve pourtant pas mauvais que nous fassions des desseins. Elle veut même que nous nous aidions ; mais aussi

aussi que nous ne nous confions pas trop en nos Forces.

LA sagesse est grande, ce me semble, de souffrir la Tempeste avec Resignation, & de jouir du Calme quand Dieu lui plait de nous le redonner: C'est suivre l'Ordre de la Providence.

COMME je ne me desespere pas dans ma misere, je ne m'attens pas a des Miracles pour en sortir: je m'aide dans l'esperance que Dieu m'aidera; & peutetre benira-t-il mes peines.

DOVENDOSI ciascun contentare della Fortuna che Dio gl'ha data, non dee ambiciosamente all' altrui Cure por mano, si legittimamente non vi viene chiamato.

NON si usa Misericordia, dove non sono Miserie.

AUREA età, aurea, perche era senza oro, senza avidità di possidere altro che se medesimo.

COSI la faggia pazzia della scuola di Christo, sola è potente a far beata la Povertà, ciò che la pazza sapienze nella scuola del Mondo inutilmente è argomentato di fare. Quanto peggio è portar la Catena all'anima,



che al piè ? havere il cuore, che il Corpo sotterra.

VORREI la mia Fortuna per gli altri innocente, per me beata ; nè cercarla a mio costo, nè comperarla à Costo altrui.

I TORRENTI quanto più ingrossano d'acque, tanto maggior campo richieggono per allargarsi : e i desiderii, coll'haver quel che cercano maggiormente ingrandiscono.

QUANTO agguistamente *Origene* chiamasse l'oro Meretrice infidele, che ogni dì cangia Amore, & Amante, e *S. Ambrogio* un precipitoso Torrente, che dal suo Medesimo peso trasportato, con altrettanta velocità ci fugge, con questa prestezza ci veune.

BASTIVI sapere, che per poche mani io (l'oro) son passata, che non le habbia lasciate, ò men giuste, ò men caste, ò men fideli, ò meno innocente.

I BELIEVE smooth Thinking and gentle Passions, Indifference and Resignation are much the likeliest Methods to keep one alive. Though after all, the Significancy, and not the Length of a Man's Life ought to be the main Care.

THE Possession of an Object does not make it eligible, if any ill Consequence hangs upon it.

WHAT Proportion is there between the Sufferings of this World and the Glories of the next? Between Heaven and an Estate, between the Span of a Man's Life, and the Days of Eternity?

A PERSON truly Religious prefers Regularity of Practice, Peace of Conscience, Divine Favour, and Expectations beyond Death, to all other Things.

HAPPINESS without Abatement, has taken her Leave of this World ever since *Adam*.

COMBIEN de gens de Condition, se perdent, parce que la voye large est la plus autorisée, par le nombre & par la Qualité de ceux qui y marchent. — Quel remede a ce malheur? C'est d'élever sans cesse son Cœur a Dieu pour implorer son Assistance dans une Course si difficile.

IL y a au fond de nos ames de certaines Foibleſſes qui ſouvent nous ſont inconnuës a nous-meme : les plus parfaits ont des delicatēſſes ſur leur honneur qu'ils ne voyent pas,



ou qu'ils affectent de ne pas voir ; & les plus mortifiez, ont des pechez favoris, & des défauts qu'ils cherissent, par de tendresses secrets qu'ils ont pour eux memes.

SI nôtre Ingratitude & nôtre Méchanceté ne Dieu a pas rebuté, nôtre Foiblesse & nôtre Ignorance ne le rebutera pas. Car ce n'est souvent que par des Vertus ordinaires, mais animées d'une Foy vive, & d'une Espérance humble, qu'on se sauve.


LA voye seûre pour le Ciel, est d'etre fidele a son etat.

UNE grande Pureté de Mœurs, jointe a une grande Simplicité de vie, est la plus grande de toutes les perfections.

LE Fidelle est accoûtumé a faire de grandes choses, & a souffrir de plus grandes peines, sans croire qu'il fasse rien de grand, ou qu'il souffre rien de considerable, à être admiré des hommes, & a trembler devant Dieu ; a faire des Miracles en tout, & a n'avoir pas meilleure Opinion de luy-meme.

LA principale Vertu de nôtre Religion est de se bien persuader de son Infirmité, & de ne s'appuyer que sur le secours de la Grace.

A PER-



A PERSON truly Brave, never ventures at any thing ill, or impossible.

PRUDENCE is a necessary Ingredient of all Virtues, without which they degenerate into Folly and Excess.

OUR Resolution must be governed by such Notions of Honour, as will endure the Touchstone, pass the *Constitution*, and the *Creed*, and stand the Test of the other World.

WHERE Religion has the Ascendant, where Faith is active and strong, where the Future State strikes full upon the Conscience; there neither the *Best* nor the *Worst* of this World have Force enough to prevail upon the Practice: There the Mind holds firm at all Points, and the Man is impregnable.

IT is necessary to observe that the *Perfection* of *Wisdom* ought to have these two Qualifications; to *propose the best End*, and to *choose such Means as are fittest to attain it*.

THE most discerning lay it down as an established Maxim, always to have our chiefest Interest in View, to dispense with Matters of small Consequence, and to sacrifice inconsiderable Pretensions, in order to



secure those that are *Essential*. — From whence it follows, that it is most reasonable to neglect *all Things*, even Life itself, rather than not secure *our Salvation*, because they are of much less Importance. See *Nelson, Comte de Buffy, Padre Bartoli, Collier, P. Rapin.*



## IV.

**D**OMINE, dignare me isto die sine peccato custodire.

**Q**UI sustines labentem, erigis lapsum, concede nequando obdurem Cor, aut Exacerbatione, aut Tentatione, aut Fallaciâ Peccati quâcunque.

**E**XTERMINA de me omne impium, & profanum, omne Superstitiosum, & Hypocrisin, Idololatriam, & Idiolatriam, Jusjurandum temerarium, & Execrationem.

Largire mihi  
Pietatem, & Devotionem,  
Adorationem, & Cultum,  
Benedictionem, & Juramenti Religionem.

Oremus

Oremus Dominum,  
Pro Creaturâ Universâ.  
Pro Genere nostro Universo.

Pro Conversione

{ Atheorum,  
Deistarum,  
Impiorum,  
Ethnicorum,  
Turcarum,  
Judæorum.

Pro Ecclesiâ Catholicâ,  
Ut stabiliatur, adaugeatur.  
Orientali,  
Ut liberetur, adunetur.  
Occidentali,  
Ut restituatur, pacificè agat.  
Britannicâ,

Ut suppleantur Defectus,  
Confirmantur reliqua in eâ.

Pro Episcopatu, Presbyterio,  
Christiano Populo.

Pro Succrescente Sobole,  
recta Institutione

Juvenum,

in { Academiis,  
Collegiis Juris-prudentiæ,  
Scholis Urbanis, Rusticis.

Pro Politiis

Per universum Orbem,  
Christianis, & quæ longe sunt,  
Vicinis, & hâc nostrâ.  
Pro Charo nostro Rege,  
Reginâ, & Principibus.

Accipe



Accipe Orationem meam,  
 Dirige vitam meam,  
 Ad mandata tua,  
 Animam sanctifica,  
 Corpus purifica,  
 Cogitationes corrige,  
 Appetitus munda.  
 Totum me renova, Domine!  
 Quia, modo velis, possis.

Bp. *Andrews.*

Tous les hommes en général ne sauroient  
 se donner trop de Precepts pour être justes ;  
 Car ils ont naturellement trop de penchant à  
 ne l'être pas. *St. Evremont.*

NIHIL est profectò præstabilius, quam  
 plane intelligi nos ad Justitiam esse *natos* :  
 neque Opinione sed *Naturâ* constitutum esse  
 Jus.

NATURA propensi sumus ad diligendos  
 homines, *Quod Fundamentum est Juris. Cicero*  
*de leg. lib. I.*

NATURALIS Juris mater est ipsa huma-  
 na Natura. *Civilis* verò Juris mater est ipsa  
 ex consensu Obligatio. Jus Gentium dicitur,  
 quod non Cætuum Singulorum Utilitatem,  
 sed magnæ hujus Universitatis respicit. Hu-  
 mano Generi *Jus datum ter à Deo* reperimus:  
 Statim

Statim post Hominem conditum, iterum in reparatione humani Generis post Diluvium, postremò in Sublimiori Reparatione per Christum. *Grot. de Jur. B. & P. lib. I.*

EXCEPT our own private and but probable Resolutions be by the Law of publick Determinations over-ruled; we take away all Possibility of sociable Life in the World.  
*Hooker.*

LAWs are the Chains that tye up our unruly Passions, which else like wild Beasts let loose, would reduce the World into a State of Barbarism and Hostility; the good Things we enjoy we owe to them; and all the ill Things we are freed from, by their Protection. Marquis of *Hallifax.*

ALL Law is a Bond or Tye, which lays Restraint upon us, and induces Obligation. So that in all those Actions whereupon the Restraint is laid, we are necessarily supposed to be free before it comes. For it is an utter Absurdity to bind any thing by a Law, which is before necessitated by its very Nature. Who would ever be so vain or foolish, as to give a Law to a *Stone* that it should not speak? or to a *Tree* that it should not walk? — There can be no place for, nor need of an Obligation, where there is no Choice and Liberty. For it is only where  
Things



Things have a Power to act on *both* Sides, that there is room for a Law to oblige, and tye up to *one*. And for this Reason it is, that among all the Variety of Creatures which inhabit in this lower World, Men alone are capable of Laws, because no Creature besides is endowed with Freedom of Will and Liberty of Choice, which is to be bound up and restrained by them. — The Will of Man is not a Subject capable of natural Force or bodily Violence; a Man may as well hope to grasp a Shadow, or to lay violent Hands upon an Angel, as to engage it that Way. No, it is no bodily Faculty; so that it is not subject to any *Physical Force*. — But the only possible way whereby to work upon it, is to win it by Arguments. — *Begin with Duty and plain Laws, to make them the Measure whereby to judge of Notions and Opinions:* not with Notions and Opinions, to make them the Measure whereby to interpret plain Laws. — As for abstract Notions and general Opinions, they admit of much Doubting and Dispute, and of great Appearance of Reason and Variety of Argument. — Opinions therefore and *Notions* are more dark and difficult, less easy to be understood than plain Laws, and much more liable to be mistaken. So that *Laws* and Duty are fit to be made a *Principle*, because we may easily understand them, and be well assured of them: but general Notions and Opinions being more dark and

and liable to Error and Mistake, they are not so proper to be themselves a *Rule*, as to be measured and judged of by them. And this Reasoning will hold in *Divine*, as well as *Human* Institutions. *Kettlewell's Christian Obedience.*

L A W S are given by the supreme Authority, obliging Subjects to regulate their Actions by them in order to the publick Peace and Tranquillity.

E V E R Y Man knows that every well-ordered Commonwealth stands on two Parts principally; the *Politick* Part, which consists of the Prince and People, and the *Ecclesiastical* Part, which stands in *Sacris & Sacerdotibus*. By one, the *outward* Man is ordered and made *bonus Civis*, by the other the *inward* Man is ruled and made *bonus Vir*. *Ridley's View of the Civil Law.*

ECCLESIASTICA Potestas, seu *Respublica Christiana*, quæ sub nomine *Ecclesiæ* explicatur, eam significat Clericorum & Laicorum Collectionem, *Qui in unum Corpus adunati, Ecclesiasticis Legibus se subjiciunt*; non quidem quatenus homines Civilem Rempublicam componentes, sed quatenus in Spiritualem Cætum admissi.—Patet parem utramque Sacerdotii & Imperii Potestatem in Imperandi Jure, sed imparem in mandatorum Dignitate;  
Duo



*Duo esse & distincta Imperia, sed Nobilitate imparia; Quia huic Vitæ Tranquillitas, illi Animarum salus commissa; Neutrius vero Libertatem ab altera infringendam. Marca de Concordia Sacerd. & Imperii.*

OBSERVO Potestatem Ecclesiæ totam esse Spiritualem, nec eam ullum habere Dominium in res, Actiones, & Personas Civiles, nec posse Pœnas ullas temporales infligere, aut per vim Cogere, sed tantum suadere, hortari & docere. Vide *Hieron. Epist. 3. ad Nepot.* — Proculdubio est, Ecclesiæ Societatem habere quod Naturali & Civili Jure habent omnes Societates, ut possint à suis Conventibus arcere eos, quos indignos esse judicant. — Certè quoad Regimen, prima illa Ecclesia *Aristocratiâ* usa est. Societatis Ecclesiasticæ finis, est Vita Æterna; — Societatis verò Civilis, est Pax ac Tranquillitas Reipublicæ, qui Fines cum sint omnino disparati, nihil mirum, si Media quæ ad illos Fines conducunt, sint planè diversa. — Observandum est, *magnum esse Discrimen inter ipsam Potestatem & eum qui Potestate utitur, ita ut fieri possit, ut is qui Potestate utitur, sit subiectus alteri Potestati, quamvis Potestas illa quam exercet, nulli potestati subiecta sit.* — Ipsa Ratio Naturalis docet Clericos Regibus & Magistratibus Civilibus subesse, & ab iis judicari posse; cum enim sint Membra Societatis Civilis & Ecclesiasticæ, utriusque Legibus

Legibus & Pœnis subjiuntur. *Du Pin de*  
*Disciplinâ Ecclesiasticâ.*

THE *King's* Sword is material, and can but lash the Body, though so lash it, as sometimes to divide it from the Soul; but *St. Paul's* Sword is Spiritual, and reacheth directly to the Spirit, dividing the Soul, not indeed from its own Body, but from the Church, the Body of Christ too, the Head of the Body: A Power therefore in itself no way contemptible, it is Christ's own, and he the more careful to vindicate it from Contempt, yea, not it only, but the Power and Person too of the meanest Priest among us; *for He hath said, He that despiseth you despiseth me, and he that despiseth me, despiseth Him that sent me. St. Matt. Dean Raleigh.*

JE reconnois dans l'Eglise le Droit de faire des Reglemens, pour le maintien de l'Ordre, & de la Discipline, & celui d'employer les Censures Ecclesiastiques pour en Maintenir la Vigueur, & conserver les bonnes Mœurs. Mais ces Reglemens ne peuvent avoir d'Execution en ce qui interesse le Govenement Civil & Politique, que par le Concours de la Puissance Souveraine, & c'est en elle seule que reside en ce sens le Pouvoir *coactif* & *legislatif*. On ne peut même douter que les Princes n'ayent souvent autrefois d'eux-mêmes, & sans le concours des Evêques fait des Loix  
en



en Matiere Ecclesiastique ; & le seul *Justinien* nous en fournit beaucoup d'Exemples. *P.<sup>le</sup> Courayer.* See *Leslie's* Regale & Pontificate.



## V.

**A** GENTLEMAN should study the Laws and Constitutions of the Realm, its Changes and Revolutions in their Causes, Progress, and Effects; its Natural and Political Strengths and Weaknesses, Defects and Excellencies, together with its foreign Interests, Relation, and Dependencies; nor let him be wholly ignorant of the Frame and Policy of other Kingdoms, tho' he ought to be best vers'd in our own; he must travel Abroad, but dwell at Home; for I would have him have a Veneration, not a Superstition for the Laws and Customs of his own Country. *Dr. Lucas.*

QUANTUM Ego Antiquas recentioresque Historias non segniter evolvendo possum consequi, non reperio Gentem hanc nostram alia præterquam *Regiâ* Authoritate usam esse: Quâ ab initio in plures partitâ Principatus, dum diversi pro se quisque *Regiâ* manu Provinciam suam gubernarunt, nec Superiorem aliquem, cui Obsequium & Clientelam persolverent,

solverent, agnoverunt, per Bella demum intestina & Civilia Victo Jus omne detractum penes Victorem fuit, totumque in Monarchæ Arbitrium cessit. Cæterum neque Jus Regni Cuiquam in Terris Imperatori, Pontifici, Principi acceptum referunt Reges Angliæ, utpote Dei Beneficio, Populique voluntate & consensu *lecti* & renunciati. Vide *Rempub. Anglor.* per *Smith*.

WHEN the Word *Election*, or any thing in that Sense is used either in our Laws or History it signifies only *Recognition*, or *Submission*. Dr. *Brady*.

EST enim hoc in more nostro positum, ut nulla Jura ferantur, quibus Univerſa Respublica teneri potest, nisi Plebe primum Suffragante, deinde Nobilitate Consentiente, Proceribus etiam Ecclesiæ, Conspirantibus, & ad extremum Jubente Principe. *Haddonus ad Oforium*. See *Ramsay's Essay upon Government*.

REJICIENDA est eorum Opinio, qui ubique & sine exceptione summam Potestatem esse volunt Populi, ita ut ei Reges, quoties Imperio suo malè utuntur, & coercere & punire liceat, Quæ sententia quot malis Causam dederit, & dare etiamnum possit, penitus animis recepta, Nemo sapiens non videt. In Imperiis, quia Progressus in infinitum non  
G datur,



datur, omnino aut in aliqua aut Persona aut Cætu Consistendum est ; Quorum peccata, quia Superiorem se Judicem non habent, Deus sibi Curæ peculiari esse testatur, qui ea aut Vindicat, si ita Opus Judicet ; aut tolerat in Pœnam aut Explorationem Populi. — Ita Vita humana est ut plena Securitas nunquam nobis constat adversus incertos motus ; a divinâ Providentiâ, & ab innoxîâ Cautione, non a vi præsidium est petendum. *Grotius de Jure B. & P. lib. 1. Vide Craig de Jure feudali — and his Right of Succession, &c.*

TEL est le triste état des choses humaines : Le désir de l'autorité sans bornes dans le Princes, l'amour de l'indépendance dans les Peuples, exposent tous les États à des Révolutions inevitables : Rien n'est fixe, rien n'est stable parmi les hommes. — Ce n'est pas seulement dans la Sagesse des Loix, mais plus encore dans celle des Souverains qu'on trouve le salut & le bonheur d'un Etat. Tous les gouvernemens sont bons, lorsque Ceux qui regnent ne cherchent que le bien Public ; mais ils seront défectueux, parce que les hommes qui y président sont imparfaits *Ramsay.*

LEGES Successionis quæ ex S. Scriptura traduntur, non sunt ad Necessitatem trahendæ ; Nulla enim est Respublica, nullum Imperium quod non Speciales suas Leges de Successione habeat,

habeat, ab iis quæ in divina Pagina traduntur, aliquatenus differentes.

ILLUD testor, qui Jus commune Patriæ sequitur, Legesque ipsas Testes suæ Conscientiæ habeat, meo Judicio errare non potest. Cæli Cælorum Dominus, Terram & Jura omnia quæ de Terris & Feudis habentur dedit Filiis hominum, ut liberè, si in Potestate constituti sint, pro cujuscunque Regni Commodo, de suis Rebus possint disponere. *Craigius.*

A ROMANIS Jurisconsultis proditum est Prædonem esse eum, qui rogatus de possidendi Causa, nullam aliam affert, nisi quod possideat. Non potest diu prodesse Doctrina quæ hominem hominibus infociabilem facit; adde, & Deo invisum. *Grotius de Jure B. & P.*

UT Possessio sit legitima, debet niti aliquo saltem colorato Titulo, bonæque Fidei debet esse, haud reclamante Rei Domino. *Du Pin.*

THEY who appear for the Rightful Prince, for the Laws and established Government of the Country; They, and no other are properly speaking the Friends of the Country. *Collier. See Clarendon contra Hobbs,*



CADONO le Monarchie, cadono gli Imperii, cadono i Regni, in vano appoggiati, come à sostegno sopra le saue teste de Senatori, quasi sulle spalle d'inflessibili Atlanti, in vano assicurati dalle altre Muraglie de Monti, e dalle ampie Fosse de Mari, chene lor guardauano i Confini: in vano difesi, come *Floro* disse di *Roma*, dalla Fortuna insieme, e dalla Virtù. *P. Bartoli.*

ON ne voit plus aucum reste ni des anciens Assyriens, ni des anciens Medes, ni des anciens Perses, ni des anciens Grecs, ni même des anciens Romains; La Trace s'en est perduë, & ils se sont confondus avec d'autres Peuples. *Bossuet.*

CIVIL States must infallibly perish, if they did not many Times permit their Laws to give way to Necessity. — Nor has any one amongst them, with all their Compliances, been so long-liv'd as to reach the Period of 1500 Years: But that Religion should have always kept its Ground, by always continuing unalterable and unflexible, this is truly Great and Providential! *Monf. Pascal.*

QUEL lien peut être assez fort pour arrester le Mouvement de ces Causes qui produisent, ce que les hommes plutot par *Ignorance* que par

par *Raison* appellent *Accidens*, & qui sont tellement enchainées l'une dans l'autre, que bien souvent on fait reüssir un dessein par les mêmes Moyens avec lesquels on Essaye de le detourner ou d'en retarder l'Execution. *Mezeray*.

A GREATER Fleet and Army was scarce ever set forth in the West for any Expedition, than that of *Hamilcar's* against *Sicily*, or ever was there a greater Army brought together any where, than that wherewith *Xerxes* invaded *Greece*; yet all these numerous Forces were baffled, defeated, and destroyed by those, who in Number or Power, reckoning all the Armies on both Sides against each other, could scarce bear the Name of a handful of Men in comparison of them: And hereby a signal Instance was given, that whatsoever the Pride of Man may design, or the Power of Man think fit to effect, it is still the *Providence* of God that governs the World, and turneth all the Affairs thereof which way soever he pleaseth.

FOR the *Providence* of the wisest of Men being too short to over-reach the *Providence* of God, he often permits such *Achitophels*, for the Punishment of their Presumption as well as their Malice, to perish by their own Devices: And so it happened to *Machiavel*, the famous Master of our modern Politicians,



who after all his Politicks, died in Gaol for want of Bread. And thus may it happen to all else, who make *any other Maxims, than those of Truth and Justice*, to be the Rules of their Politicks! Dean Prideaux.



## VI.

THE History of the World is only a History of what is past; a Picture of the Instability of human Affairs, and a Proof that every thing *passes away*, that every thing is really nothing, and that God alone is all. P. Quesnell.

SI omnem Vitam ante Oculos ponis, perq; Dies singulos Actuum ac Verborum & Cogitatum rationem à Teipso exigis incorruptus rerum Arbiter tuarum, videbis quantum vacui in Anima sit, quantum vitia occupent! — Eam nempe Philosophiam profiteamur, quæ non fruendum virtutibus, sed utendum docet: — Ad hoc sanè nasci hominem, ad hoc ei tempus dari constat, ut Creatorem suum colat, amet, cogitet; quicquid hinc excidit, perditur haud dubiè. Videte igitur quantum perdit Temporis quantumque non perdit! — Ne quid vel Civilibus vel externis bellis inopinum

opinum accidat, ne quis imparatum Casus opprimat, semper hoc unum volve animo, *Non homines modo, sed præter Animos, humana omnia esse Mortalia.* In furore Civium te Sequestrum Pacis exhibe, si id frustra est, at tu saltem pro Libertate, vel solus pro Justitia partes fac, quod etsi Patriæ fortassis inutile, at tibi certè laudabile. *Petrarcha.*

I DESIRE to find out what would make me happier, to find out what would free my Mind from the Slavery of uneasy Passions, what would make me serene, steady, great, and manly in all the Accidents of Life: This every Man sees at the first Blush to be a wise and serviceable Employment of my Reason. — *With me, to live* is somewhat greater than *to feed and rest*; and *to be happy*, must be much more *than to live*.

I AM content to think him a happy Man, not who is utterly exempt from all Disturbances in Mind and Body; not who lives in constant Extasy, but him whose Pleasures are more and greater than his Fears; one whose Enjoyments, though they do not transport, do satisfy him; one whose Serenity of Mind, though it may suffer Interruptions, suffers but few and slight ones. — The first and chief thing in Religion is to have rational and true Notions of God, it being otherwise impossible that Religion should



serve the great Interest of God's Glory, and Man's Happiness; for false and unworthy Notions of Him must needs bereave God of the Honour and Worship due to him from his Creatures, by alienating the Minds of Men, and betraying them into Superstition, Idolatry, and Atheism.

THE want of conceiving aright his Omnipotence and Immensity, join'd with the numerous Necessities of Mankind, did bring forth, or at least confirm Atheism: Groundless Apprehensions of Cruelty in God, brought forth Superstition; and the Absurdities of Polytheism and Superstition, gave Being to Atheism. God is not to be displeased, but by voluntary Wickedness, nor to be pleased but by sincere and substantial Holiness and Righteousness. Dr. Lucas.

WHEN a Man *thinks of God*, he thinks as *strongly* as he can, and yet, alas! how weak is it? How *disproportionable* and every way *unworthy* of the *Divine Majesty*? We can frame no *Idea* of God. We grope after him in what we call his *Attributes*. And yet how widely do Men differ even in these? But we have no *Notion* at all of his *Person*. Nor do we know any thing of his *Dispensations*, and *Oeconomy* with *Mankind*, but what he has *Revealed* to us in the *Holy Scriptures*. Some think he minds nothing of the World, but that *Chance* governs All. That he regards  
not

not either our *Sins* or *Virtues*, for that the one cannot hurt him, nor the other profit him. That our *Souls* die like *Beasts*, and that there is no future *Rewards* or *Punishments*. That *Power* is the only *Measure* of *Justice*, and *Success* the Determiner of God's Approbation. With many other things, wherein Men measuring God by their own *Thoughts* of Him, have overturned the whole Foundation of *Nature*, dissolved all *Relations* among Men, and all *Notions* of *Right* and *Wrong*.

Now if Men can err so grossly and so fatally in Things that are before them, wherein they have both *Nature* and *Laws* to direct them; how shall we, by our *Thoughts* of God, come to know the Things that are in *Heaven*, the Nature of his *Justice*, what *Satisfaction* He will require for our *Sins*, and how to be paid, and the whole *Oeconomy* He has ordained for our Salvation? If we will chalk out the Way to *Heaven* by our own *Thoughts* and *Imaginations*, and suppose no more necessary than our inward *Commerce* with God, we run into all *Enthusiasm*. Then every thing that comes into our Heads is the *Inspiration of God*! And this supercedes all Commands in *Scripture*, all Tyes of *Nature*, all Human *Laws*, and all other Things whatsoever. And the dismal *Effects* of this has been seen to exceed even that of *Atheism*. For if an *Atheist* thinks nothing *Unlawful*,  
the



the *Enthusiast* thinks every thing *Lawful* that he *fancies*. Nay, not only *lawful* but *necessary*, and an *Obligation* upon him, and that he sins if he does it not, though it were to *murder his Father*, to *kill his King*, and run through the *Land* with *Fire* and *Sword*! No *Contradictions* stop him, he pulls down *Churches* out of *Devotion*! *rebels* out of *Loyalty*! and *murders* for *Mercy*! Mr. *Leslie*.

IT certainly best becomes *finite* Creatures, as Men are, firmly to believe the Dictates of *infinite Wisdom*, though they do not comprehend the Manner of the Things revealed, which are the Objects of our Faith. It is sufficient that the Christian Mysteries may be proved from the Testimonies of Holy Writ, and that the Catholick Church has always believed them in the Sense we understand them. They who are removed from this *Foundation* are always liable to be exposed to dangerous Errors. Mr. *Nelson*.

HE that professeth Christianity, and will not be satisfied with the perpetual and undoubted Tradition of the Universal Church of Christ, that is of the whole World of Believers, including the Apostles themselves, is utterly incapable of any real Satisfaction, and builds his Religion more upon his own wilful Humour, and private Fancy, than  
upon

upon true Judgment, and too much undervalueth the Authority of the Catholick, Symbolical Church, and the Promise made by Christ unto his Church, that *He would be with it always, even unto the End of the World.* Matt. xxviii. 20. Archbishop Bramhall.

THE Christian World itself being divided into two Parts, it appears by the general View of both, that with matter of Heresy the *West* has been often and much troubled; but the *East* Part never quiet, 'till the Deluge of Misery wherein now they are overwhelmed. The chiefest Cause whereof does seem to have lain in the restless Wits of the *Græcians*, evermore proud of their own curious and subtile Inventions, which when at any time they had contrived, the great Facility of their Language served them readily to make all Things fair and plausible to Men's Understanding. *Hooker.*

PLUS l'Eglise s'estendoit, plus l'Ardeur des Fidelles se ralentissoit; les plus grands Corps estant les plus sujets aux Disorders, & le Disorder venant toujours de ceux qui devroient apporter l'Ordre; parce que ceux qui ont le Pouvoir, se donnent la Licence. *Mezeray.*

IF we examine the Occurrences of all Ages, we shall find, that either the Eagerness



ness of *Acquiring*, or the Revenge of *Missing* Dignities, have been the great Instigators of Ecclesiastical Feuds: And sure our *Modern* Stories are not likely to fall short of the *Ancient* in Examples of this Kind. *Decay of Christian Piety.*

THRICE happy is that Land and State, where civil Policy and spiritual Wisdom, grave Experience and profound Learning do rightly symbolize. — But whilst these, each jealous of other, start asunder, that Breach is made, whereat the Enemies of the Church and State hope for speedy Entrance, to the utter Ruin of both. *Dr. Jackson.*

THE Apostles had divers things peculiar to their Persons, and proper for the first Planters of the *Gospel*, which were not communicated to their Successors: As Universality of Jurisdiction, for which their Successors have Affignation to particular Charges; immediate and extraordinary Vocation, the Gift of Tongues, and Infallibility of Judgment, the Grace of doing Miracles, and giving the Holy Ghost by Imposition of Hands. — For which their Successors have Episcopal Ordination, Christian Schools and Universities. *Bramhall.*

It was this good Bishop's Opinion, that the three following Expedients would go a great

great way in procuring Peace in Christendom, viz. 1<sup>st</sup>. To reduce the Papacy to the primitive Form. 2<sup>dly</sup>. The Essentials of the Faith to the primitive Creed. And, 3<sup>dly</sup>, Publick and Private Devotions to the primitive Liturgies. — Make all Things the same they were, and we are the same.

ALMIGHTY God, who shewest to them that be in Error the Light of thy Truth, to the intent that they may return into the way of Righteousness; grant unto all them that are admitted into the Fellowship of Christ's Religion, that they may eschew those things that are contrary to their Profession, and follow all such things as are agreeable to the same, through our Lord Jesus Christ. Amen.

*Collect for the third Sunday after Easter.*







*T E D E U M:*

O R,

## St. AMBROSE'S HYMN

Paraphrased by Mr. O L D H A M.

**T**O Thee, O God, we thy just Praises sing,  
To Thee we thy great Name rehearse:  
We are thy Vassals, and this humble Tribute  
[bring  
To Thee acknowledg'd only Lord and King,  
Acknowledg'd Sole and Sovereign Monarch of  
[the Universe.

All Parts of this wide Universe adore,  
Eternal Father, thy Almighty Power :  
The Skies and Stars, Fire, Air, and Earth,  
[and Sea,  
With all their numerous nameless Progeny,  
Confess, and their due Homage pay to Thee ;  
For why ? Thou spak'st the Word, and mad'st  
[them all from Nothing be.  
To Thee all Angels, all thy glorious Court on  
[high,  
Seraph and Cherub, the Nobility,  
And

And whatsoever Spirits there be  
Of lesser Honour, less Degree;  
To Thee in heavenly Lays  
They sing loud Anthems of immortal Praise:  
Still Holy, Holy, Holy Lord of Hosts they cry,  
This is their Business, this their sole Employ,  
And thus they spend their long and blest Eter-  
[nity.

II.

Farther than Nature's utmost Shores and Li-  
[mits stretch,  
The Streams of thy unbounded Glory reach;  
Beyond the Straits of scanty Time and Place,  
Beyond the Ebbs and Flows of Matter's narrow  
[Seas,  
They reach, and fill the Ocean of Eternity and  
[Space.  
Infused like some vast mighty Soul,  
Thou dost inform and actuate this spacious  
[Whole:  
Thy unseen Hand does the well-jointed Frame  
[sustain,  
Which else would to its primitive Nothing  
[shrink again.  
But most Thou dost thy Majesty display  
In the bright Realms of Everlasting Day:  
There is thy Residence, there dost Thou reign,  
There on a Seat of dazzling Lustre sit,  
There shine in Robes of pure refined Light;  
Where



Where Suns coarſe Rays are but a Foil and  
[Stain,  
And reſuſe Stars the Sweepings of thy glorious  
[Train.

### III.

There all thy Family of menial Saints,  
Huge Colonies of blest Inhabitants,  
Which Death thro' countless Ages has transf-  
[planted hence,

Now on thy Throne for ever wait,  
And fill the large Retinue of thy heavenly State:  
There reverend Prophets stand, a pompous,  
[goodly Show,  
Of old thy Envoys Extraordinary here,  
Who brought thy sacred Embassies of Peace  
[and War,  
That to th' Obedient, this the Rebel World  
[below.

By them the mighty Twelve have their  
[Abode,  
Companions once of the Incarnate suff'ring  
[God,

Partakers now of all his Triumphs there,  
As they on Earth did in his Miseries share.  
Of Martyrs next a crown'd and glorious  
[Choir,

Illustrious Heroes, who have gain'd  
Thro' Dangers and Red Seas of Blood the  
[Promis'd Land,  
And

And pass'd thro' Ordeal Flames to Eternity in  
[Fire.  
There all make up the Confort of thy Praise,  
To Thee they sing (and never cease)  
Loud Hymns and Hallelujahs of Applause:  
An Angel Laureat does the Sense and Strains  
[compose,  
Sense far above the Reach of mortal Verse,  
Strains far above the Reach of mortal Ear,  
And all, a Muse unglorified can fancy, or re-  
[hearse.

IV.

Nor is this Confort only kept above,  
Nor is it to the Bless'd alone confin'd;  
But Earth and all thy Faithful here are join'd,  
And strive to vie with them in Duty and in Love:  
And tho' they cannot equal Notes and Measures  
[raise,  
Strive to return th' imperfect Ecchoes of thy  
[Praise.  
They thro' all Nations own thy glorious  
[Name,  
And every where the great Three-One pro-  
[claim,  
Thee Father of the World, and Us, and Him  
Whom must Mankind, whom thou didst make,  
[redeem:  
Thee, Blessed Saviour, th' ador'd, true, only Son,  
To Man debas'd, to rescue Man undone:  
And Thee, Eternal, Holy Power,  
H Who



Who dost by Grace exalted Man restore  
To all he lost by the Old Fall and Sin before:

You blest'd and glorious Trinity,  
Riddle to baffled Knowledge and Philosophy,  
Which cannot comprehend the mighty Mystery  
Of numerous One, and th'unnumber'd Three.  
Vast topless Pile of Wonders! at whose Sight  
Reason itself turns giddy with the Height,  
Above the flutt'ring Pitch of human Wit,  
And all, but the strong Wings of Faith, that  
[Eagle's tow'ring Flight.

## V.

Blest'd Jesu! How shall we enough adore,  
Or thy unbounded Love, or thy unbounded  
[Pow'r?

Thou art the Prince of Heaven, thou art the  
[Almighty's Heir,

Thou art th'Eternal Offspring of th'Eternal Sire:  
Hail thou, the World's Redeemer! whom

[to free  
From Bonds of Death and endless Misery,  
Thou thought'st it no Disdain to be  
Inhabiter to low Mortality:

Th' Almighty thought it no Disdain  
To dwell in the pure Virgin's spotless Womb.  
There did the boundless Godhead, and whole  
[Heaven find Room,

And a small Point the Circle of Infinity contain.  
Hail! Ransom of Mankind, all great, all good,  
Who did'st atone us with thy Blood,  
Thyself

*The Scholar's Manual.* 99

Thyself the Off'ring, Altar, Priest, and God.  
Thyself didst die to be our glorious Bail  
From Death's Arrests, and th' eternal Flames of  
[Hell:

Thyself thou gav'st th' inestimable Price,  
To purchase and redeem our mortgag'd State  
[of Happiness,  
Thither, when thy great Work on Earth did  
[end,

When Death itself was slain, and dead,  
And Hell with all its Powers captive led,  
Thou didst again triumphantly ascend:  
There dost Thou now by thy great Father sit  
[on high,

With equal Glory, equal Majesty,  
Joint-Ruler of the everlasting Monarchy.

VI.

Again from thence thou shalt with greater Tri-  
[umph come,  
When the last Trumpet sounds the general  
[Doom:

And (lo!) thou com'st; and (lo!) the direful  
[Sound does make  
Through Death's wide Realm Mortality  
[awake:

And (lo!) they all appear  
At thy dread Bar,  
To receive the unalterable Sentence there.  
Affrighted Nature trembles at the dismal Day,  
And shrinks for Fear, and vanishes away:



Both that, and Time breathe out their last,  
[and now they die,  
And now are swallow'd up and lost in vast  
[Eternity.

Mercy, O Mercy, angry God!  
Stop, stop thy flaming Wrath, too fierce to be  
[withstood,  
And quench it with the Deluge of thy  
Blood;  
Thy precious Blood, which was so freely  
[spilt,  
To wash us from the Stains of Sin and  
[Guilt:  
O write us with it in the Book of Fate,  
Amongst thy Chosen and Predestinate,  
Free Denizens of Heaven, of the immortal  
[State.

## VII.

Guide us, O Saviour! Guide thy Church be-  
[low,  
Both Way and Star, Compass and Pilot, Thou:  
Do Thou this frail and tott'ring Vessel steer  
Thro' Life's tempestuous Ocean here,  
Thro' all the tossing Waves of Fear,  
And dangerous Rocks of black Despair.  
Safe under Thee we shall to the wish'd Haven  
[move,  
And reach the undiscover'd Lands of Bliss  
[above.

Thus

Thus low (behold!) to thy great Name we  
[bow,

And thus we ever wish to grow.  
Constant, as Time does thy fix'd Laws obey,  
To Thee our Worship and our Thanks we pay:  
With these we wake the chearful Light,  
With these we Sleep and Rest invite;  
And thus we spend our Breath, and thus we  
[spend our Days,  
And never cease to sing, and never cease to  
[praise.

VIII.

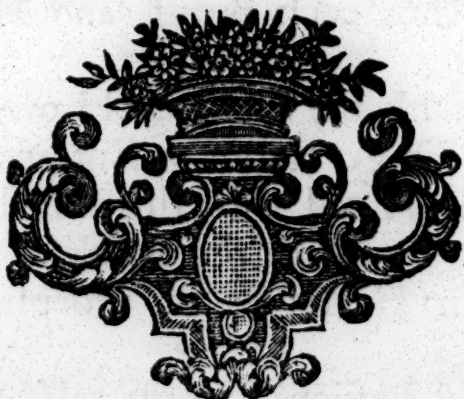
While thus each Breast, and Mouth, and  
[Ear  
Are filled with thy Praise, and Love, and Fear,  
Let never Sin get Room or Entrance there;  
Vouchsafe, O Lord, thro' this and all our Days,  
To guard us with thy pow'rful Grace:  
Within our Hearts let no usurping Lust be  
[found,

No rebel Passion Tumult raise,  
To break thy Laws, or break our Peace;  
But set thy Watch of Angels on the Place,  
And keep the Tempter still from that for-  
[bidden Ground.

Ever, O Lord, to us thy Mercies grant;  
Never, O Lord, let us thy Mercies want,  
Ne'er want thy Favour, Bounty, Liberality,  
But let them ever on us be,  
Constant as our own Hope and Trust on thee.



On thee we all our Hope and Trust repose ;  
O never leave us to our Foes,  
Never, O Lord, desert our Cause :  
Thus aided, thus upheld by thee,  
We'll fear no Danger, Death, nor Misery ;  
Fearless we thus will stand a falling World  
With crushing Ruins all about us hurl'd,  
And face wide-gaping Hell, and all its slighted  
[Pow'rs defy.



*D I E S*



8

## *DIES MARTIS.*

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I.



DEUS meus, Deus meus,  
Ad Te de Luce vigilo,  
Benedictus es, Domine!  
Qui congregasti Aquam in Mare:  
Qui Terram in Apricum protu-  
Qui eduxisti germina [listi:  
Herbæ & Ligni pomiferi.

*Gen. xix. —*

LET them praise the Lord who go down to the Sea in Ships, and trade in mighty Waters. Yea, let all the Earth fear the Lord, and stand in Awe of him all ye that dwell in the World; who gather'd the Water together on an Heap, and laid up the Deep as in a Treasure-house: Who made the dry Land to appear out of Confusion, and commanded it to bring forth Herbs and Trees for the Use of Man and Beast.

H 4

*Oratio*



*Oratio Dominica.*

**O** Pater noster ! Pater ô verende !  
 Qui tenes Cœlum, dominans in Astris,  
 Sit tuum nomen veneratione  
     Supplice plenum.  
 Qui regis Regēs, subigisque Regna,  
 Cujus in toto volat Orbe Virtus,  
 Præsto fit Regnum, tua fit propinqua  
     Summa Potestas.  
 Quo modo Cœlum tibi servit omne :  
 Terra sic sese tibi dedat omnis,  
 Et suo semper tua stet Voluntas  
     Firma vigore.  
 Da tuis gnatis, Pater ô benigne !  
 Indies quicquid Ratio requirit  
 Debilis Vitæ, tua nos perennis  
     Copia pascat.  
 Crimen & clemens miseris remitte,  
 Quo modo nos cum violamur, illis  
 Parcimus, quorum meruere justam  
     Crimina pœnam.  
 Nec finas, quos ex nihilo creasti,  
 Nos, tuam Prolem, pretio redemptam  
 Sanguinis Christi, vitiis nefandas  
     Dedere mentes.  
 Sed tuos servos, Dominus ! tuere,  
 Et, Pater ! gnatos revoca ruentes,  
 Culpa ne Mentem, simul atque Corpus  
     Turpis obumbret.

*Gual. Haddonius.*

— Hoc

Hoc est Breviarium totius Evangelii.

DEI Honor in Patre, Fidei Testimonium in Nomine, Oblatio Obsequii in Voluntate, Commemoratio Vitæ in Pane, Exomologesis Debitorum in Deprecatione, Sollicitudo Tentationum in Postulatione Tutelæ.

*Tertullianus de Oratione.*

NE quis sibi quasi Innocens placeat, cum innocens Nemo sit, ex se extollendo plus peccat, instruitur & docetur peccare se quotidie, dum quotidie pro peccatis jubetur orare. *Cyprianus de Oratione Dominicâ.* Vide Explicationem Orationis Dominicæ *Origineanæ* pag. 56. Περὶ εὐχῆς. Edit. Oxon. Semel abluimur Baptismate, quotidie Oratione.

*Augustinus.*

PRAYER is the *Address of the Soul to God*, and the *Assent of the Mind towards Heaven*. -- Prayer is necessary, as it is one of the highest Acts of religious Worship, whereby we acknowledge God's infinite Perfections, and own our entire Dependence upon him; that he is the Fountain of all Goodness, and that we are nothing but Weakness and Imperfection. Besides, God has establish'd it as a Means whereby we are to obtain whatever we want in relation to our Souls and Bodies: We are to *ask*, before it *shall be given*; we must



must *seek*, before we *shall find*; we must *knock*, before it will *be open'd unto us*. And He has promised the Assistance of his *Holy Spirit* to help us in the Performance of our Prayers; and has appointed his *Son* to intercede by Virtue of his Merits for their Acceptance. So that a Man must be very *Atheistical*, that forbears paying the Great Creator this Homage that is due to Him, or very careless of his *Salvation* that neglects such admirable Means for the effecting it, *Matth. vii. 7. Rom. viii. 26. Heb. vii. 25.*

THE most barbarous Nations, as they have own'd the Being of a God, so have they always express'd their Respect and Reverence of a Deity, in making Addresses to him; and thus much was imported by their offering Sacrifices, that God was the Great Sovereign of the Universe, that all good Things came from above, and that from his Bounty alone they could expect a Supply of their Wants. In all Ages good Men have in this manner constantly exercis'd their Devotion, and have expos'd themselves to the utmost Dangers and Hazards, rather than neglect their Duty in this kind; nay, the blessed *Jesus* thus testified his Obedience and Submission, his Love and Humility; he often went into the Places of publick Worship, and frequently retired all alone and spent whole Nights in the Exercise of Prayer.

*Publick*

*Publick Prayers* are most *acceptable to God*, and most *necessary* for us: for they have the following Advantages above private Devotions; that God is most honoured and glorified by such Addresses, and a Sense of his Majesty is maintain'd in the World, somewhat suitable to his most excellent Greatness and Goodness, when by outward Signs and Tokens we publish and declare the inward Regard and Esteem we have for his Divine Perfections: We do hereby declare ourselves Members of the Body of Christ, which is his Church; which we cannot be to any Purpose, without having Fellowship with God and one another in all Duties, of which Prayer and Praise are the chief. To such Assemblies our Saviour promises his special Presence, and has appointed a particular Order of Men to offer up our Prayers in such Places. We may expect greater Success when our Petitions are made with the joint and unanimous Consent of our Fellow-Christians, and when our Devotions receive Warmth and Heat from their exemplary Zeal. Which Considerations should make all good Christians frequently attend the Publick Worship.

WHAT is it that Prayer hath not obtain'd? It hath shut and opened Heaven: See the Story of *Elijah*, 1 *Kings*, Ch. xvii & xviii. It hath made the Sun and Moon to stand still;  
read



read the Book of *Joshua*. It is the Key that opens all God's Treasures of Blessings, both Spiritual and Corporal; for *Spiritual* Blessings, *Cornelius* we see obtain'd thereby Illumination and Instruction in God's saving Truth. And St. *James* says, *If any Man lack Wisdom, let him ask of God, who giveth to all Men liberally and upbraideth not, and it shall be given him*, Jam. i. 5. *Ephraim*, in *Jeremy* xxxi. 18, prays for converting Grace; *Turn thou me, O Lord, and I shall be turned*: To whom God presently replies, v. 20. *Is Ephraim my dear Son? Is he a pleasant Child? for since I spake against him, I do earnestly remember him still: Therefore my Bowels are troubled for him, I will surely have Mercy on him, saith the Lord*. Prayer obtains Remission of Sins; I said, says *David*, *Psal.* xxxii. 5, 6. *I will confess my Transgressions unto the Lord; and thou forgavest the Iniquity of my Sin. For this shall every one that is godly pray unto thee at a time when thou mayst be found*. Prayer also obtaineth Corporal Blessings. When Heaven was shut and it rained not, *Elijah* prayed for Rain, and it rained. *Hannah* prayed for a Son, and she conceived. If we be sick, says St. *James*, Ch. v. 15. *The Prayer of Faith shall heal the Sick*. *Nehemiah* prayed that he might find Favour in the Sight of King *Artaxerxes*, Ch. i. 11. and found it, Ch. ii. 4. See *Nelson* and *Mede*.

## II. WATCH



## II.

**WATCH** ye therefore, and pray always, saith our Lord. *Continue in Prayer, and watch in the same*, saith St. Paul. *Be ye sober, and watch unto Prayer*, saith St. Peter. Which Expressions import a most constant and careful Attendance upon this Duty: That we do not make it a *παρεργον*, or By-busines in our Life, (a Matter of small Consideration or Indifference, of Curiosity or Chance) to be transacted drowsily or faintly, with a desultorious and slight Endeavour, by Fits as the Humour takes us; but that accounting it a Business of the choicest Nature and weightiest Moment, we do adhere thereto with unmoveable Purpose, regard it with undistracted Attention, pursue it with unwearied Diligence, being always upon the Guard, wakeful, expedite, intent upon, and apt to close with any Occasion suggesting Matter thereof. That we should do thus, Reason also doth oblige: for that, as in Truth no Business doth better deserve our utmost Resolution and Care, so none doth more need them; Nature being so backward, and Occasion so slippery, that if we do not *ever* mind it, we shall *seldom* practise it. ——— For the same Reason indeed



deed that we pray at all, we should pray thus with continued Instance. We do not pray to instruct or advise God; not to tell him News, or inform him of our Wants: *He knows them*, as our Saviour tells us, *before we ask*: Nor do we pray by Dint of Argument to persuade God, and bring him to our Bent; nor that by fair Speech we may cajole him, or move his Affections towards us by pathetic Orations: not for any such Purpose are we obliged to pray. But for that it becometh and behoveth us so to do; because it is a proper Instrument of bettering, ennobling, and perfecting our Souls; because it breedeth most holy Affections, and pure Satisfaction, and worthy Resolutions; because it fitteth us for the Enjoyment of Happiness, and leadeth us thither: for such Ends Devotion is prescrib'd; and constant Perseverance therein being needful to those Purposes (praying by Fits and Starts not sufficing to accomplish them) therefore such Perseverance is required of us.

IT is requisite that our Souls, no less than our Bodies, should have their Meals settled at such Intervals as the Maintenance of their Life, their Health, their Strength and Vigour require; that they may not perish and languish for want of timely Repasts; that a good Appetite may duly spring up, prompting and instigating to them; that a sound Temper

per and robust Constitution of Soul be preserv'd by them.

PRAYERS are Bulwarks of Piety and Conscience, the which ought to be placed so as to flank and relieve one another, together with the interjacent Spaces of our Life ; that the Enemy, *the Sin which doth so easily beset us*, may not come on between, or at any time assault us, without a Force sufficiently near to reach and repel him.

CERTAIN Seasons and Periods of this kind Nature itself, in Correspondence to her unalterable Revolutions, doth seem to define and prescribe : those which the royal Prophet recommendeth, when he saith, *It is a good thing to give Thanks unto the Lord, and to sing Praises unto thy Name, O thou most High: To shew forth thy Loving-kindness every Morning, and thy Faithfulness every Night.* Every Day we do recover and receive a new Life from God ; every Morning we do commence Business, or revive it ; from our Bed of Rest and Security we issue forth, exposing ourselves to the Cares and Toils, to the Dangers, Troubles and Temptations of the World: Then especially therefore it is reasonable, that we should sacrifice Thanks to the gracious Preserver of our Life, and the faithful Restorer of its Supports and Comforts ; that we should crave his Direction and Help in the Pursuit  
of



of our honest Undertakings ; that to his Protection from Sin and Mischief, we should recommend ourselves and our Affairs ; that by offering up to him the First-fruits of our diurnal Labours, we should consecrate and consign them all to his Blessing ; that as we are then wont to salute all the World, so then chiefly with humble Obedience we should accost him, who is ever present with us, and continually watchful over us. Then also Devotion is most seasonable, because then our Minds being less prepossess'd and pester'd with other Cares, our Fancies becoming lively and gay, our Memories fresh and prompt, our Spirits copious and brisk, we are better dispos'd for it.

EVERY Night also Reason calleth for these Duties, requiring that we should close our Business, and wind up all our Cares in Devotion ; that we should then bless God for his gracious Preservation of us from the manifold Hazards and the Sins to which we stood obnoxious ; that we should implore his Mercy for the manifold Neglects and Transgressions of our Duty, which through the Day past we have incurr'd ; that our Minds being then so tired with Study and Care, our Spirits so wasted with Labour and Toil, that we cannot any longer sustain ourselves, but do of our own accord sink down into a Posture of Death ; we should, as dying Men, resign our  
Souls

Souls into God's Hands, depositing ourselves and our Concernments into his Custody, who alone doth never sleep nor slumber; praying that he would guard us from all the Dangers and Disturbances incident to us in that State of Forgetfulness, and *Interregnum* of our Reason; that he would grant us a happy Resurrection in Safety and Health, with a good and chearful Mind, enabling us thereafter comfortably to enjoy ourselves, and delightfully to serve him.

THUS, if we do constantly bound and circumscribe our Days, dedicating those remarkable Breaks of Time unto God's Service, since Beginning and End do comprehend the Whole, seeing in the Computation and Style of *Moses*, *Evening* and *Morning* do constitute a *Day*, we may with some Congruity be said to pray incessantly.

IN fine, we may be sure that no Time is spent even so prudently and politickly, with so great Advantage, and so real Fruit to ourselves, as that which is employed in Devotion. In sacrificing his Time, his Pains his Substance, any thing he hath, or can do, to God's Service, no Man can be a Loser; and according to *Tertullian* de Orat. c. 9. *Deus solus docere potuit, ut se vellet orari.*

OUR *Father, which art in Heaven, hallowed be thy Name, adored be thy Majesty, which is Great, Wonderful, Holy, Almighty and Eternal.*

THY *Kingdom come, where dwelleth Righteousness and Peace.*

THY *Will and Holy Commandment be done; as in Heaven by the blessed Angels and Souls of righteous Men, continually, zealously and unanimously: so on Earth by me and all mine, by this Church, by the Church Universal, and by all that breathe; for of Thee we live and move, and have our Time and the Hope of everlasting Happiness. Again, and for ever adored be thy Name.*

GIVE *us this Day our daily Bread, and Necessaries, in Diligence, Honesty, Moderation and Content. And blessed be the most bountiful Creator, for all his Blessings, Spiritual and Temporal, conferred on me and all Mankind. Give Comfort and Relief, and impart by my Hands, to the Sick, the Poor, the Fatherless, the Stranger and Afflicted.*

FORGIVE *us, miserable and ungrateful Sinners, all our Trespases, in Thought, Word, and Deed, against thy divine Majesty, for the infinite Merits, and by the efficacious Intercession*



cession of Jesus Christ our Lord and only Saviour : *as we now entirely forgive those that trespass against us.*

AND *lead us not into Temptation* and Trouble, as we deserve. *But* of thy great Goodness *deliver us from all Evil*, and Hurt, both of Soul and Body; from our Enemies, seen or unseen: from the Wiles and Suggestions of the Devil, the Corruptions of the World, and all other Occasions of Sin: from thy Wrath, and the Terror of Death, and everlasting Damnation, for the sake of thy only beloved Son, who hath taught us this Prayer.

FOR *thine is the Kingdom*; Thou rulest what thou hast made: Thine *the Power*, infinitely surpassing all that we can ask, or think, or fear: Thine the Mercy, of which we are the unworthy Instance and Example; *and* Thine *the Glory*, the Praise, the Worship and Obedience, *World without End. Amen.*

QUAMLIBET *alia verba dicamus, quæ affectus Orantis vel præcedendo format, ut clareat, vel consequendo attendit, ut crescat, nihil aliud dicimus, quam quod in istâ Dominicâ Oratione positum est, si rectè & congruenter oramus.* Vide Epist. 121. D. August. and Dr. Barnard, and Dr. Barrow's Works.



## III.

*A PRAYER for the Gifts of God's Holy Spirit.*

**O** LORD my God, who by thy Son our Saviour *Jesus Christ*, hast promised thy Holy Spirit to them who ask him of thee; I beseech thee to give him to me in all the Graces and Assistances of which I stand in need. I ask him in all Humility and Earnestness, as the greatest Blessing I can receive. I ask him in the Sense of my own Weakness and Infirmities, as knowing without his continual Inspirations I can desire nothing that is good, or do any thing that is acceptable to Thee: O therefore let him be with me, and remain with me, and most powerfully assist and support me in all Trials and Temptations when I most need his Help.

LET him be unto me a Spirit of Sanctification to purify my corrupt Nature, a Spirit of Counsel in all Difficulties, of Direction in all Doubts, of Courage in all Dangers, of Constancy in all Persecutions, of Comfort in all Troubles, especially in Times of Sickness,  
and

and at the Hour of Death; and of Submission and Resignation to thy holy Will and Pleasure in all Afflictions that are most grievous to Flesh and Blood.

LEAVE me not a Moment to my own human Frailty without his Assistance; but let him constantly inspire me with Fear, Love, and Devotion towards Thee; with Truth, Justice and Charity towards my Neighbour; and with Abstinence and Sobriety towards myself. And because I live in evil Times, and am in Danger of being deceived by the Wiles and false Pretensions of Men, let him also be unto me a Spirit of Wisdom, and Conduct, and Discretion, that in all my Conversations with them, I may be able to discern Truth from Hypocrisy; and sincere, undesigning and faithful, from false, designing and flattering Friends.

FURTHERMORE, I beseech Thee, let him be unto me a Spirit of Patience under all Crosses and in all Provocations; a Spirit of Trust and stedfast Repose of Mind in thy Care and Providence; a Spirit of Forgiveness to my Enemies; a Spirit of Humility to make me quiet and easy in myself, meek and gentle to others, and to free me from all the Sin and Torment of Pride, Envy, and Ambition; and finally so let him guide me and govern me thro' the whole Course of my short Life here, that I



may not fail to obtain everlasting Life, thro' Jesus Christ our Lord. Amen.

Ὡς, Ἀγαπῆτοί μου, καθὼς πάντοτε ὑπηρετοῦσαίτε, μὴ ὡς ἐν τῇ παρουσίᾳ μου μόνον, ἀλλὰ νῦν πολλῶ μαλλον ἐν τῇ ἀπουσίᾳ μου, μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν Σωτηρίαν κατεργάζεσθε.

Ὁ Θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλειν καὶ τὸ ἐνεργεῖν, ὡς καὶ ἐνδοξίας. Phil. ii. 12, 13.

FROM what St. *Paul* here says it is evident, that the Consideration of that divine Assistance whereof the Apostle speaks, is a pregnant Motive to excite our greatest Care and Endeavour to do the Will of God. And the Forcibleness of this Motive lies principally in this Supposition, that as they, upon whom the Aids of the Holy Spirit which are promised in the Gospel are bestowed, may fulfil the Conditions of obtaining eternal Life; so withal they may miscarry thro' their own Negligence; and then their Sin becomes more inexcusable, and their Punishment will be more heavy. And this is a clear Reason why even those, in whom God worketh both to Will and to Do, are yet exhorted to work out their own Salvation with *Fear and Trembling*. Upon this Supposition the Author to the *Hebrews* doth earnestly exhort Christians to Perseverance in the Profession and Practice of

of the Gospel: for, saith he, *Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath done despite to the Spirit of Grace?* which he saith plainly for this End, to excite them to an effectual Care of improving those spiritual Aids, whereby they were able to persevere.

By *the Spirit* we are frequently to understand *the Holy Spirit* of God, the third Person in the Blessed Trinity, as in 1 *John* v. 7. *There are Three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, or Spirit.* So also when St. Paul saith, *There are Diversities of Gifts, but the same Spirit,* 1 *Cor.* xii. 4. we are by *Spirit* to understand *the Holy Ghost*; for v. 6. he saith, *It is the same God which worketh all in all*; which compared with v. 11. *But all these worketh that one and the self-same Spirit, dividing to every Man severally as he will,* makes it plain, that by the *Spirit* here St. Paul understands God *the Holy Ghost*. — For because it is the Person of the *Holy Spirit*, that bestowed these several Gifts, therefore, by a usual *Metonymy*, they who received these Gifts were said to receive the *Holy Spirit*, 1 *Cor.* ii. 12. And in like manner the Spirit of God is said to be *given*, and *sent*, and *poured forth*, and administred, and put upon those in whom his Operations are, and upon whom his Blessings and Benefits, his Gifts and Graces are bestowed.

WE are to remember, that in our Prayers a great Difference is to be put between *Degrees* of Improvement in *Goodness* on the one hand, and in *Knowledge* on the other. There is this Difference between them, that Petitions of the former kind do *of themselves* recommend us to the greater Love and Favour of God; the latter not so. — Therefore let a sincere Christian pray for any Degree of Righteousness and Holiness which his imperfect Condition in this World will admit of. — That Delight which God takes in the Persons of Men, is not founded upon the mere Improvements of their Understandings, but upon the Sincerity of their Obedience, which the Scripture does often witness to us, as *Psalms* xi. 7. *Prov.* xv. 8, 9. Whence we may conclude, that the more we grow in Grace and Virtue, the more God loveth us; and therefore that he will give the Holy Spirit to increase all Christian Virtues in us, to such Degrees towards Perfection, as are proportionable to our Prayers and Endeavours in *following after Righteousness*.

IT is the same *Light*, and the same *Evidence*, by which we discern the Truth of the Gospel, that those, to whom Christ and his Apostles preached, discerned it by, that is, the Testimonies by which they proved their Doctrines: only with this Difference, that they



they saw and heard them ; we know them by the Tradition of the Scriptures. Our Saviour saith, *Light is come into the World, but Men, &c. i. e.* The Will of God was plainly revealed by him, and he was clearly proved to be the Son of God by the Testimony of his *Works*, and by *Prophecy*, and yet many would not believe him. Now this is that *Light* which still continues in the World, *viz.* the Revelations of the Gospel, and the Testimonies by which they were confirmed ; for we have them in the Scriptures, which are delivered to us, that we might believe the same Doctrines which *Christ* and his Apostles preached to the World, and upon the same Evidence whereby Men were at first convinced of their Truth.

T H E R E was a full entire Harmony and Consent of all the divine Predictions receiving their Completion in Christ. The Strength of which Argument lies in this, that it evinces the divine Mission of Christ's Person, and thereby proves him to be the *Messias* ; which by Consequence proves and infers the Truth of his Doctrine. For He that was so sent by God, could declare nothing but the Will of God. And so evidently do all the *Prophecies* agree to *Christ*, that I dare with great Confidence affirm, that if the Prophecies recorded of the *Messiah* are not fulfilled in *Jesus of Nazareth*, it is impossible

to know or distinguish when a Prophecy is fulfilled, and when not, in any Thing or Person whatsoever; which would utterly evacuate the Use of them: But in *Christ* they appear with such an invincible Lustre and Evidence, as if they were not *Predictions* but *After-Relations*, and the Pen-men of them not *Prophets*, but *Evangelists*. And now can any kind of Ratiocination allow *Christ* all the Marks of the *Messiah*, and yet deny him to be the *Messiah*? Could He have all the Signs, and not be the Thing signified? Could the Shadows that follow him, and were cast from him, belong to any other Body? All these Things are absurd and unnatural; and therefore the Force of this Argument was, and is undeniable.

NOR was that other from the *Miracles* done by him at all inferior. The Strength and Force of which to prove the Things they are alledg'd for, consists in this; That a *Miracle* being a Work exceeding the Power of any created Agent, and consequently being an Effect of the Divine Omnipotence, when it is done to give Credit and Authority to any Word or Doctrine declared to proceed from God, either that Doctrine must really proceed from God, as it is declared; or God, by that Work of his Almighty Power, must bear Witness to a Falshood, and so bring the Creature under the greatest Obligation that  
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can possibly engage the Assent of a Rational Nature to believe and assent to a Lye. For surely a greater Reason than this cannot be produced for the Belief of any Thing, than for a Man to stand up and say, This, and This I tell you as the Mind and Word of God; and to prove that it is so, I will do that before your Eyes, that you yourselves shall confess can be done by nothing, but the Almighty Power of that God, that can neither deceive nor be deceived. Now if this be an irrefragable Way to convince, as the Reason of all Mankind must confess it to be, then *Christ's* Doctrine came attended and enforced with the greatest Means of Conviction imaginable.

IT is true indeed, that there is no more required to an understanding Man's Assent to a true Proposition in Philosophy, than to explain the Meaning and represent the Reasons of it to him intelligibly and clearly. This ordinarily is sufficient in that Case: But there is more Assistance required towards the Belief of the *Gospel*, tho' propounded with sufficient Evidence of Divine Revelation. For there is this Difference between the Truths of Religion, and Conclusions in Natural Philosophy and other Sciences, that our sensual Appetites and worldly Interests are thwarted by *those*, but not by *these*; and therefore we are not so apt to rise up in Contradiction to  
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the latter, as we are to the former, though they may both be prov'd with equal Evidence. Religion is to govern our Lives, and binds us to deny the Pleasures and Advantages of Sin, under the Penalty of God's high Displeasure. And no wonder if the Lusts of Men influence their Judgments, and byas their Understandings against the Belief of those Doctrines which are so irreconcilable to a wicked Life. These are the Things which do not only so often spoil the Virtue and Efficacy of Faith, where it is, but do also cause Uncertainty and Unbelief where Faith is not, but where in all Reason it ought to be. For they make Men unwilling to believe; and this Unwillingness doth on the one hand, hinder their Attention to the Force of those *Arguments* which prove the Gospel to be indeed the Word of God; and inclines them on the other hand, to lean to the weakest Objections that can be offered against it. This was just the Case of the great Men amongst the *Jews*, as is plain from that *one* Instance in *John* ix. amongst many. For when our Saviour had opened the Eyes of him that was born blind, the *Pharisees* would believe never the more that he *was of God*; and yet all the Pretence they could find against him, was because this Cure was wrought on the *Sabbath-day*, v. 15. See Dr. *Hickes*, *Clagget contra Owen*, Dr. *South*.



IV.

A GOOD Conscience and an upright Man will see his Duty with only a moderate Share of Casuistical Skill; but into a perverse Heart this sort of Wisdom enters not: It is usually some Lust to be gratified, or Danger to be avoided, which perverts the Judgment in practical Duties; but were Men as much afraid of Sin as they are of Danger, there would be few Occasions of consulting Casuists.

WE call Good Evil, or Evil Good, and invert the Notions of Things chiefly when they are of a *publick* and *popular* Nature, because the temporal Interest of Men, and the Prejudices of Parties and Factions, are more especially concerned to misrepresent them. Dr. Trapp.

To die in Defence of *Justice* and *Moral Duty*, is no less honourable a Resignation, than suffering for an Article of the Creed; for *Præctice*, and not *Speculation*, is the grand Design of Christianity. And to give an Instance; We know St. *John Baptist* stands in  
the

the *Martyrs* List, and yet it was only declaring against Vice, and not any Point of Revealed Religion, which brought him to the Block. *Collier.*

LA Vertu est souvent Malheureuse, C'est ce qui choque les hommes avengles qui ignorent que les Dieux ordonnent les Maux passagers de cette vie, pour expier les fautes secretes de ceux qui peroissent les plus Vertueux. *Fenelon.*

P O V E R T A' che mi Spoglia, Infirmità che mi tormenta, dishonor che m'infama, afflittioni che m'opprimono, tutti questi miei nemici morranno con me, & io morirò ad essi, ma non con essi. *Bartoli.*

S Ç A C H E Z que les Mechants ne sont point des hommes incapables de faire le bien; ils le font indifferement de même que le Mal, quand il peut servir a leur Ambition: le Mal ne leur coute rien a faire, parce qu'aucun Sentiment de Bontè ni aucun principe de Vertu ne les retient! Mais aussi ils font le bien, parce que leur Corruption les port à le faire pour paroître bons, & pour tromper les reste des hommes. *Fenelon.*

HOWEVER, the Breach of any Moral Obligation is not only recollected with Regret, but disturbs and embitters our Natural Enjoyments:



ments: whereas the Remembrance of rejected Pleasure is seldom disquieting, and sometimes highly satisfactory.

IT is manifest, that Religion is founded immediately on the *Divine Will*, which is the true Rule of all *Religious Agents*. But if we consider Men as Moral Agents, their true and immediate Rule is *Moral Fitness*, or those *Reasons of things*, by which the Will of God himself is eternally directed. Though therefore *Religion* and *Moral Goodness* may be look'd upon as coincident, both in respect of their ultimate Ground, and the Agreement of their Precepts; yet, upon several Accounts, we ought not to confound these Ideas, which are in themselves distinct. The Deity is incapable of Religion; but in all *Moral Goodness* is infinitely perfect. As to Man, tho' it must be allowed, that those Actions of his that flow from a Regard to *Right Reason* and the *Love of Virtue*, are the purest and most perfect of which he is capable; yet he stands in great need of *Religion*, as being too corrupt, and too head-strong to be guided by the intellectual Reins of *Reason* and moral Rectitude.

THE Law of God prescribeth two sorts of Things. 1. Such as are Duties in their own *Nature*. 2. Such as are made Duties by his *Arbitrary Command*; in prescribing which

which his *Wisdom* and *Goodness* is yet plainly discernible, since they tend to excellent Purposes, and are of most profitable Use. Now if we obey the Law of God, prescribing *Duties* of both Kinds with an habitual Conformity of our Souls to them: Then, 1<sup>st</sup>. we perform the former from an inward Sense of their Natural Goodness, and of the eternal Indecency and Unrighteousness of the contrary. And our Souls are truly conformable to those Laws of God, which we obey *for that very Reason upon which he prescribed them to us*. And, 2<sup>dly</sup>. we perform the latter, because there is an inviolable Obligation laid upon us from the Authority, and Wisdom, and Goodness of God, to perform them. And our Souls are as conformable to those Laws of God, which depend upon his Sovereign Pleasure, as they can be, when we obey them readily and chearfully, because it was his Pleasure to prescribe them to us, and with respect to *those good Ends* for which he prescribed them. But this Distinction is not so to be understood, as if that which is the Reason of our Obedience to the Divine Laws of one Sort, were not also a Reason for obeying the other. For on the one hand those Duties which are to be performed by a reasonable Creature, because they are in themselves indispensably necessary, are likewise to be done, because God hath moreover requir'd them by express Revelation of his Will. On the

the other hand, those which are made necessary by God's *positive* Commands, are to be perform'd for this Reason, because it is in its own Nature most fit and just, that a reasonable Creature should *in all Things* be govern'd by the Infinite Wisdom and Goodness of his Maker.

WHEN we say ; that the Main of Religion consisteth in *Moral* Virtue, we understand the Words thus, and our Meaning is, that the Performance of those Duties, which are in their own Nature indispensable, is a fundamental and most excellent Part of Religion : And for this we have good Reason, if we will take our Saviour's Judgment, who maketh the *great* Commandments to be these two, of *loving the Lord our God with all our Hearts, and our Neighbour as ourselves.*

Now the Duties required of us in the Covenant of Grace, are either Moral in the strictest Sense, and of unchangeable Obligation, of which the Apostle speaks, *Philip. iv. 8. Finally, Brethren, whatsoever Things are true, whatsoever Things are honest, whatsoever Things are just, whatsoever Things are pure, whatsoever Things are lovely, whatsoever Things are of good Report, εἰ τις ἀρετὴ, ἢ εἰ τις ἐπαγγελία, think on these Things, that is, to do them, as you see in the following Verse : — Or they are made Duties by the Arbitrary Institution*  
K of



of God, and that the Performance of these is a Part of Moral Righteousness, appears from that very Reason of performing any Duty, *viz.* to do it, because God hath commanded us so to do: For to do these Things with respect to the Authority of God, who hath required them of us, is as necessary to make the Performance of them Acts of Moral Virtue, as Acts of Holiness. And by the same Reason that doing them in Obedience to God renders our Actions holy, it renders them also virtuous. For it is an eternal Principle of Manners, *that whatever God requires, we ought to do.* Dr. Clagget.



## V.

“ὍΣ γὰρ ἂν ἐπασχυθῇ με καὶ τὰς ἐμὰς λόγους ἐν τῇ γενεᾷ ταύτῃ τῇ μοιχαλίδι καὶ ἁμαρτωλῷ, καὶ ὁ υἱ τοῦ ἀνθρώπου ἐπασχυθήσεται αὐτὸν, ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ Πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων τῶν ἁγίων. D. Mar. c. 8, 38.

THE Gospel being sufficiently propounded, and there being such sufficient Grounds offered to persuade Men to believe it, as the *Confirmation* of it by *Miracles*, of which we are assured by credible Relation, it must be a Sin of the greatest Size to resist so great a  
Light,

Light, and to reject the greatest Blessings that ever were bestowed upon Mankind. *How shall Men escape if they neglect so great Salvation*, which at the first began to be spoken by the Lord, and was confirmed by them that heard him? Besides, our Saviour has plainly declared, *that he that believeth not, shall be damned*, and that the not receiving his Words, designed for such an inestimable Good, and attested with such Authority and Commission from *God the Father*, is an Accusation which will be heavily charged on Men at the Day of Judgment.

As the great Comprehensive Gospel Duty is *the Denial of Self*, so the grand Gospel Sin that confronts it, is *the Denial of Christ*. These two are both the commanding and the dividing Principles of all our Actions: For whosoever acts in Opposition to one, does it always in behalf of the other. None ever opposed Christ, but it was to gratify Self. None ever renounced the Interest of Self, but from a prevailing Love to the Interest of Christ.

CHRIST's Truths are his second Self: And he that offers Contempt to a King's Letters or Edicts, virtually affronts the King; it strikes his Words, but it rebounds upon his Person.

AND we may deny him and his Truths by an Erroneous and Heretical Judgment. I know it is doubted, whether a bare Error in Judgment can condemn: But since Truths absolutely necessary to Salvation are so clearly revealed, that we cannot err in them, unless we be notoriously wanting to ourselves; herein the Fault of the Judgment is resolved into a precedent Default in the Will: and so the Case is put out of Doubt. But here it may be said, Are not Truths of absolute and fundamental Necessity very disputable; as the Deity of Christ, the Trinity of Persons? If they are not in themselves disputable, why are they so much disputed? Indeed, I believe, if we trace these Disputes to their Original Cause, we shall find that they never sprung from a Reluctancy in Reason to embrace them. For this Reason itself dictates, as most rational, to assent to any thing, tho' seemingly contrary to it, if it is revealed by God, and we are certain of the Revelation. — Christ demands the Homage of your Understanding: He will have your *Reason* bend to him; you must put your Heads under his Feet. And we know that heretofore he who had the Leprosy in this Part, was to be pronounced utterly unclean. A poison'd Reason, an infected Judgment, is Christ's greatest Enemy. And an Error in the Judgment is like an Imposthume



posthume in the Head, which is always noisom, and frequently mortal.

WE may also deny Christ verbally, and by oral Expressions. Now our Words are the Interpreters of our Hearts, the Transcript of the Judgment with some further Addition of Good or Evil. — To deny Christ in the former imports Enmity, but in these, open Defiance: Christ's Passion is renewed in both. He that misjudges of him, *condemns* him; but he that blasphemes him, *spits* in his Face. Thus the *Jews* denied Christ, *We know that this Man is a Sinner*, John ix. 24. *and a Deceiver*, Mat. xxvii. 63. *and he casts out Devils by the Prince of the Devils*, Mat. ix. 24. And thus Christ is daily denied in many Blasphemies printed and divulged, and many horrid Opinions vented against the Truth. — But certainly the Enmity of our Judgments is wrought up to an high Pitch, before it rages in an open Denial; and it is a Sign that it is grown too big for the Heart, when it seeks for Vent in our Words. Blasphemy uttered, is Error heighten'd with Impudence: It is Sin scorning a Concealment, not only committed, but defended. He that denies Christ in his Judgment, sins: but he that speaks his Denial, vouches and owns his Sin; and so by publishing it, does what in him lies to make it universal; and by writing it, to establish it eternal. — Now Blasphemy and

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Heresy

Herefy are fuch *Tares*, as fometimes not to be pulled up but by the Civil Magistrate. The Word *Liberty of Confcience* is much abused for the Defence of it, becaufe not well understood. Every Man may have Liberty of Confcience to think and judge as he pleafes, but not to vent what he pleafes. The Reafon is, becaufe Confcience bounding itfelf within the Thoughts, is of private Concernment, and the Cognizance of thefe belong only to God: but when an Opinion is published, it concerns all that hear it, and the Publick is endamaged, and therefore becomes punifhable by the Magistrate, to whom the Care of the Publick is intrufted. However, let every one of us take Care in our feveral Stations fo to behave ourfelves, as that Chrift *may not deny, or be afhamed of us before his Father and the holy Angels*. O the inexpressible Horror that will feize upon a poor Soul, when he ftands arraigned at the Bar of Divine Juftice! When he fhall look about and fee his Accufer, his Judge; the Witneffes all of them his remorselefs Adverfaries: The Law impleading, Mercy and the Gospel upbraiding him; the Devil, his grand Accufer, drawing his Indictment, numbering his Sins with the greateft Exactnefs, and aggravating them with the cruelleft Bitternefs; and Confcience, like a thoufand Witneffes, attesting every Article, flying in his Face, and rending his very Heart. And then, after all, *Chrift*, from whom only  
Mercy



Mercy could be expected, owning the Accusation.

IF *Peter* was so abash'd when *Christ* gave him a Look after his Denial ; if there was so much Dread in his Looks when he stood as a Prisoner, how much greater will it be when He sits as a Judge ? If it was so fearful when He look'd his Denyer into Repentance, what will it be when He shall look him into Destruction ? Believe it, when we shall hear an Accusation from our Advocate, our eternal Doom from our Intercessor, it will convince us, that a Denial of *Christ* is something more than a few transitory Words. — Could I give you a lively Representation of Guilt and Horror on this Hand, and paint out eternal Wrath and decypher *eternal Vengeance* on the other, then might I shew you the Condition of a Sinner hearing himself denied by *Christ* : And for those whom *Christ* has been ashamed of or denied, it will be in vain to appeal to the *Father*, unless we can imagine that those whom Mercy has condemned, Justice will absolve.

WHEN *Christ* shall compare himself, who was denied, and the Thing for which he was denied together, and parallel his Merits with a Lust, and lay Eternity in the Balance with a Trifle, then the Folly of the Sinner's Choice shall be the greatest Sting of his Destruction.



— When Christ shall have cleared up Mens Apprehensions about the Value of Things, He will propose that worthy Prize for which he was denied: He will hold it up to open View, and call upon Men and Angels; Behold! look! here's the Thing, here's that Piece of Dirt, that windy Applause, the poor transitory Pleasure, that contemptible Danger for which I was *dis honoured*, my Truths disowned, and for which Life, Eternity, and God himself was scorned and trampled upon by this Sinner: Judge all the World, whether what he so despised in the other Life, he deserves to enjoy in this? — A Disgrace put upon a Man in Company is insupportable: It is heighten'd according to the Greatness, and multiplied according to the Number of the Persons that hear it. And now as this Circumstance, *before the Father*, fully speaks the *Shame*, so also it speaks the Danger of Christ's then denying us. For when the Accusation is heard, and the Person stands convicted, God is immediately lifting up his Hand to inflict the eternal Blow; and when Christ denies to exhibit a Ransom, to step between the Stroke then coming and the Sinner, it must inevitably fall upon him, and sink his guilty Soul into that deep and bottomless Gulph of endless Perdition. — Dr. South.

## VI. THERE



VI.

THERE is scarce any Religious Truth, excepting *the Being of a God*, in which Mankind have more universally agreed, than about a *future Judgment*: This was acknowledged by *Jews* and *Gentiles*, by *Greeks* and *Barbarians*; and scarce any but the *Sadducees* and *Epicureans* questioned it. This we may learn from *Josephus*, from *Plato*, and *Tully*. — When *St. Paul* told the *Athenians*, that *God had appointed a Day in which he would judge the World in Righteousness*; tho' some of them laughed at the *Resurrection*, as a new and incredible Doctrine, yet they had nothing to say against a *Day of Judgment*. The general Belief of this Truth is that which establishes the Authority of Conscience; this makes its Tribunal so considerable, and gives Force and Majesty to all it's Censures: For why should the Thoughts of Men naturally *accuse*, or *excuse one another*, by reflecting upon the Law written in their Hearts? Why should the Consciousness of an unreasonable and wicked Action make a Man uneasy, when none knows it but himself? Why should this happen, if his Mind did not strongly suggest



gest that God will *bring every secret Thing into Judgment, whether it be good or bad?*—The dismal Expectation of a future Account pursues the Wicked where-ever they go, fills their Minds with Images of Horror, wakes them from frightful Dreams, and makes them a kind of Apparition to themselves: This makes the Murtherer turn his own Accuser; he chuses rather to fall into the Hands of Justice, than lie under his own, and flies to an Execution as a Refuge from his Conscience. If it be demanded why those that have such dreadful Apprehensions of the other World should make such Haste thither, which is only *to torment themselves before the Time?* To this I answer, that when Men lie under such inexpressible Agonies, their Minds are too much disordered to reason from sedate Principles and Chains of Discourse; they act by uneven and furious Impulses, by Starts and Convulsions of Thought. Impatience makes them rather venture any thing than endure what they feel: This sometimes puts them upon being their own Executioners, hoping by a desperate Sally upon themselves to extinguish their whole Being, and dispatch Soul and Body together. Thus on the other side, when they can acquit themselves as to the Main, when they can give a fair Account, or suffer in a good Cause, they usually leave this World with great Evenness and Satisfaction, and bear up against the hardest Circumstances



cumstances with singular Fortitude and Unconcernedness: They have naturally a secret Presage that Providence will appear for them afterwards; that Folly, and Violence, and Injustice will domineer only in this Life; but that Reason and Honesty will be considered in the other. — *Plato* observes, *That those Men who burlesqued the Belief of Heaven and Hell in their Health, when they came to die, they had violent Apprehensions of the Reality of these Things*; and if they were guilty of any heinous Misdemeanours, they usually went off with great Disorder and Amazement. *Apol. Socratis*. And since God intends to judge the whole Race of Mankind, it is very reasonable to suppose, that this Decree of Providence should be either discoverable by the Light of Nature, or revealed to our first Parents, and so kept up by a general and uninterrupted Tradition.

Now to prove the Certainty of a Judgment to come more incontestably, let us consult the sacred Writings. He that made the World can best inform us how it will be disposed of; he has Omnipotence to back his Decrees, and therefore his Counsels and Appointments must *certainly* stand. Now the Scripture affords us as express Declarations to this Purpose as is possible; our Saviour himself assures us, that the *Hour is coming, in the which all that are in the Graves shall*  
hear

*hear his Voice, and shall come forth ; those that have done Good, unto the Resurrection of Life ; and they that have done Evil, unto the Resurrection of Damnation. St. John had his Imagination filled with so lively an Idea of this great Appearance, that he describes it almost as particularly as if it had been already past. I saw, says he, a great white Throne, and him that sate on it ; from whose Face the Earth and the Heavens fled away ; and there was no Place found for them : And I saw the Dead, small and great, stand before God ; and the Books were opened, and the Dead were judged out of those Things which were written in the Books : And the Sea gave up her Dead ; and Death and Hell delivered up their Dead which were in them ; and they were judged every Man according to their Works, Revel. xx. 11, 12, 13.*

AND this Day of the Lord will come, as the Scripture tells us, *like a Thief in the Night*, when all Things are wrapped up in Silence, in Sleep, and Security. The last Age shall be as much surprized at the burning, as that of *Noah* was at the drowning of the World. — When the Voluptuous are revelling in the *Excess of Riot* ; when the Ambitious are grasping at Power, making themselves great by Slaughter and Desolation, and raising their Trophies upon the Misery of their Neighbours ; then they will have all their Enjoyments,



ments, all their Hopes unexpectedly ravished from them, and see their Conquests swallowed up in universal Ruin. When the *Atheists* are profanely arguing against the making of the World, and drolling upon the solemn Prediction of it's Diffolution, they shall then receive an unlook'd for and demonstrative Proof, and be convinced by Sense and Confusion.

IF Men did seriously consider this; if they did frequently reflect that we must all meet at this solemn Appearance, and be Spectators of the Ruin and Burning of the World, that an irreversible Sentence will pass upon us, and our Fate be fixed for ever, according to the Quality of our Actions: was this Consideration allowed it's just Weight, Men would not be so much governed by Interest and worldly Maxims, as they are. The Charms of Pleasure, of Wealth and Ambition, would mightily fade, and lose all the Grace and Force of their Temptation: Then we should possibly have less of the Noise, but more of the Life and Spirit of Religion in us; and the Form of Godliness would not be so wretchedly over-proportioned to the Power of it. Nothing can be more proper than St. *Peter's* Advice in this Case, with which I shall conclude this Meditation; where, after he had foretold this great Revolution, *in which the Heavens shall pass away with a great Noise,*  
and



*and the Elements shall melt with fervent Heat; the Earth also, and the Works which are therein, shall be burned up; upon this he infers, Seeing that all these Things shall be dissolved, what manner of Persons ought we to be in all holy Conversation and Godliness, looking for the Appearance of the great God, and our Saviour Jesus Christ? 2 Pet. iii. 10.*

Miserere mei, Domine, quia infirmus sum.  
Memorare quæ mea Substantia. Recordare quod Caro sum.

Spiritus vadens, & non rediens, sicut fœnum dies mei, sicut flos agri.

Ego enim Pulvis & Cinis.

Caro & Flatus.

Putredo & Vermis.

Memor esto hujus, Domine,

& ignosce, remitte,

Propter multitudinem Miserationum tuarum,

Propter Divitias & superabundantem abundantiam Misericordiarum tuarum;

Præ omnibus autem & super omnia propter Teipsum. Propter Teipsum, Domine, & Christum tuum. Amen.

In— { Cubili Infirmittatis,  
          { Horâ Mortis,  
          { Die Judicii,

In tremendâ & terribili die illâ, Eripe, Domine, & salve me.

Propitius,

Propitius, Propitius esto : Parce nobis,  
Miserere nobis, O Domine!

Mr. Collier, Bp. Andrews. Read Bishop  
Gastrell's Moral Proof of the Certainty of a  
Future State.



## Veni Creator Spiritus.

*Translated by Mr. DRYDEN.*

CREATOR Spirit! by whose Aid  
The World's Foundations first were laid,  
Come visit ev'ry pious Mind;  
Come pour thy Joys on human Kind:  
From Sin and Sorrow set us free;  
And make thy Temples worthy Thee.

O SOURCE of uncreated Light,  
The Father's promis'd *Paraclete*!  
Thrice Holy Fount, thrice Holy Fire,  
Our Hearts with heavenly Love inspire;  
Come, and thy sacred Unction bring,  
To sanctify us, while we sing!  
Plenteous of Grace, descend from high,  
Rich in thy seven-fold Energy!  
Thou Strength of his Almighty Hand,  
Whose Pow'r does Heav'n and Earth command;

Proceeding Spirit, our Defence ;  
 Who dost the Gift of Tongues dispense ;  
 And crown'st thy Gift with Eloquence !  
 Refine and purge our Earthy Parts ;  
 But, oh ! inflame and fire our Hearts !  
 Our Frailties help, our Vice controul,  
 Submit the Senses to the Soul ;  
 And when rebellious they are grown,  
 Then lay thy Hand, and hold 'em down.  
 Chase from our Minds th'infernal Foe ;  
 And Peace, the Fruit of Love, bestow :  
 And lest our Feet should step astray,  
 Protect and guide us in the Way.  
 Make us eternal Truths receive,  
 And practise all that we believe :  
 Give us Thyself, that we may see  
 The Father, and the Son, by Thee.

IMMORTAL Honour, endless Fame,  
 Attend the Almighty FATHER's Name :  
 The Saviour SON, be glorify'd,  
 Who for lost Man's Redemption dy'd :  
 And equal Adoration be  
 Eternal PARACLETE ! to Thee.







§

## *DIES MERCURII*

---

I.



N Matutinis Domine  
Meditabor in Te,  
Quia fuisti Adjutor meus.  
Benedictus es Domine,  
Qui fecisti duo Luminaria  
Solem & Lunam  
Ut præessent Diei ac Nocti.

GEN. i. 18. —

DOMINE Jesu Christe, qui verus es mundi  
Sol, semper Oriens, nunquam Occidens; qui  
salutifero conspectu gignis, servas, alis, exhi-  
leras omnia, & quæ in Cœlis, & quæ in Ter-  
ris; illucesce quæso propitius Animo meo,  
ut discussâ nocte Criminum ac nebulis Erro-  
rum, Te intus prælucente, citra offensionem

L

per

per omnem Vitam incedam, & tanquam in die decenter ambulem, purus ab Operibus Tenebrarum: Qui cum Patre, & Spiritu sancto, vivis & regnas in omne ævum. Amen.

O LORD our Governor, when I consider the Sun, Moon and Stars, those vast and glorious Lights, which thou hast created, and that thou can'st create ten thousand Worlds more, what is Man, that Mite upon this Globe, that thou art mindful of him, and visitest him every Morning? Thou, O Jesus, art the true and eternal Light, the Sun of Righteousness, that lighteth every Man that cometh into the World; Oh quicken and irradiate my Heart!

SAINT Pierre dit en parlant de la vraie Sagesse, qu'elle est un flambeau créé de Dieu pour luire dans les endroits tenebreux: *Lucerna lucens in caliginoso loco.*

L'APÔTRE veut dire, que comme il y a deux flambeaux au Monde destinez pour découvrir à nos yeux Mortels les choses Matérielles & visibles, l'un le Soleil qui nous montre clairement durant le jour, l'autre la Lune qui nous les montre aussi, mais obscurément, lorsque le Soleil ne paroît pas; de même il y a deux autres flambeaux destinez pour faire voir à nôtre ame les choses immatérielles & spirituelles.

spirituelles. Le premier, ce grand flambeau du Paradis, que nous appellons la lumiere de Gloire; qui nous découvrira manifestement les grandeurs & les Beutez infinies du Roy des Rois, & tout ce qu'il y a d'incomprehensible, & de Merveilleux dans les Mysteres de la Trinité, & de l'Incarnation du Verbe. Le second, qui est le moindre, *Luminare minus*; c'est la Sageffe emanée & sortie du Sein de Dieu pour nous eclairer sur la terre, & pour nous y faire voir obscurément, mais certainement, les Veritez invisibles & impénétrables à la Science avengle des Politiques & des Philosophes. *Lucerna lucens in caliginoso loco.*

C'EST sous les rayons de cet Astre divin que les Sages de chaque Siecle, parmi lez Obscuritez de l'Ignorance, repandues sur tous les hommes, ont découvert les Mysteres les plus profonds de l'Evangile, & ceux de la Nature, & de la Grace.

C'EST sous les mêmes rayons quand vous ferez sage, que, sans le Secours de Revelations ou d'Illustrations miraculeuses, mais aidé par des Conjectures surnaturellement conduites; vous penetrerez les pensées des cœurs & les desseins de la prudence politique, les desseins de l'Ambition, de l'Hypocrisie, de la Jalousie, & de l'Impieté, tous les dangers couverts sous le silence de la Trahison & de la haine. Je les verray, dit Job parlant à Dieu, & je marcheray



cheray au Milieu d'eux avec une Confiance intrepide, lorsque vôtre Lumiere m'éclairera : *Quando splendebit Lucerna tua super caput meum, & ad lumen tuum in tenebris ambulabo.* les Conseils de la Sageſſe. Vol. 2.

T H E R E is ſomething in Man more ſublime than can be aſcribed to Fleſh and Blood, and that dull Matter could never inſpire him with ; he has ſuch penetrating, ſubtil, comprehensive, generous, and elevated Thoughts ; that the *Pagans* believed his Soul was *Particula Divinæ Naturæ* ; and God Almighty himſelf has by a ſurer Revelation told us, that this noble Soul was form'd *after his Image* ; and it was moſt conſequential that God, who is infinite, being to communicate himſelf to ſome of his Creatures, to the End his Greatneſs and Goodneſs might be known to them, he ſhould, in order to this, *breathe* into them ſomewhat that might comprehend at leaſt ſome Ideas of that infinite Perfection ; and therefore it was neceſſary that the Soul ſhould be an Image of what was Infinite ; and that we might underſtand this from ſome exterior and ſenſible Representations and Things, he has form'd his very Body (the Casket wherein that noble Jewel is kept) after a very wonderful Manner ; thus by imperceptible Rays darted into his Eye, the Representation of the vaſt Hemisphere is imprinted ſo on that little Tablet, that it ſeems as great and diſtinct

stinct there as in the Original : all he ever heard is laid up in his Memory, as distinctly as Papers in a Cabinet. And almost by the same Motion of the Tongue, or at least without any studied Variation, vast Numbers of delicate Sounds do, in a Way imperceptible by Flesh and Blood, fall out in mighty Swarms and Armies, which passing thus undiscover'd thro' the Air, enter as many thousand Ears in the same Figure, Ranks and Files, wherein they were at first spoke ; and there, in a Spiritual Way, they charm some, and enrage others ; they animate some, and discourage others, working almost as great Varieties as they bring.

I HAVE oft-times admired to see Men busied about nothing, save external Objects ; but it is yet stranger to find, that among such as are convinc'd, that Knowledge is as much to be preferr'd to all other Things, as the Soul is to the Body ; there are yet some so sensual, even in this Point, that the Knowledge they seek after is but a more delicate Sensuality ; Mathematicians consider chiefly how to measure Bodies ; Physicians how to know and cure Men, as Soldiers do how to destroy them. But the Study of *Christian Morality* (which has for its Object the Soul of Man, heighten'd by the Christian Religion, teaching him how to understand the Duty of that Soul to God) is too much neglected



lected as a Thing obvious and easy. Whereas when our Saviour came into the World, he neither taught Mathematicks, Medicine, nor Phyfiology, tho' all these were much consider'd in that Age, wherein he assum'd our Nature; and he could have made himself as much admired by clearing mysterious Doubts in these Sciences, as by working Miracles; but he passing by all these as less useful Notions, and such as frequently divert and distract, rather than inform; he declares he was come to make Men happy, and begins his Ministry by an admirable Sermon on the Mount, whereby, in order to the making him happy, he teaches him to reason rightly upon his Duty to God and Man. And it is strange that we should think dull Matter is able to afford more noble Contemplations, than that subtile, that vast, and that nimble Soul, which retains so far the Image of its Maker, as to be inscrutable in all its Faculties.

AND tho' God has design'd to be known in all his Works, yet he seems on Purpose to have made the Knowledge of them so unsearchable to Natural Philosophers, and the Success so little able to reward, or honour their Endeavours, to the End they might more relish Moral Philosophy, which is then only uncertain, when, like the other, it grows more a *Science* than a *Duty*. Bp. Andrews,  
Monf.



Monf. Fouquet, Dr. Bernard, Sir George Mackenzie.



II.

**S**ELF-LOVE, amongst its other Cheats, hinders us from studying *Christian* Morality, because that would let us see how vile and frail we are; and therefore, as a Diversion, it carries us impetuously to study other Sciences, wherein we may admire our own Wit and Sagacity. But that which seems to me the true Notion of Learning is, that it should be a Design to know and admire God in his Works, for which *Natural Philosophy* and *Mathematicks* are to be studied; In his Providence, which we may know by *History*; In his Justice to be known by *Law*; and in his governing the Soul of Man, which is the Object of *Moral Philosophy*: But above all, in himself and the Mysteries of our Salvation, taught by *Divinity* when well directed.

A PROOF of which, as well as a new Cause of our Errors and Reasoning is, that the first Rule by which our Reasons are squared and directed, are the Writings of those illustrious Heathens, who in our Youth are recom-

mended to us as the only Guides and Patterns. The Best of which, such as *Plato*, *Epietetus*, *Seneca*, and others, being absolutely ignorant of Man's great Disease, which is *Original Sin*, could not but mistake the Remedies of his actual Transgressions, and knowing nothing more excellent than their own Reason, they concluded it was sufficient. And having from their Poets and Traditions learned mean and low Thoughts of their Gods, who were in those Days made the chief Actors of the Sins they should have punished, and described as more employ'd in satisfying their own Passions, than in governing of the World: Those misled Philosophers did not only equal themselves to, but raised themselves above the Gods, whom they taught others and themselves to adore. And to that Height did this Mistake in their *Reasoning* fly, that *Seneca* concludes his Wise-man much preferable to the Gods, because the Good they did arose from the Necessity of their own Nature; whereas Man, being left to a Freedom in his Actions, made them good by his own wise Choice. *Epietetus* founds his Philosophy upon that only Principle, *That the Things within us are in our own Power, but the Things without us are not.* Whereas *St. Paul* from Heaven assures us, *That of ourselves, as of ourselves, we can do no Good.* And our own Experience doth most convincingly agree with *St. Paul* against *Epietetus*.

CICERO'S

CICERO'S Discourse concerning the Nature of the Gods, and *Plato's* Dialogues of the Immortality of the Soul, may convince us how weakly those great Patterns of Philosophy do reason, even upon those Subjects where Reason was not altogether mistaken. And from those, and all the Writings of the antient Pagans, I do more justly conclude, that those great Ideas, which our Masters have given us of them, and the Eloquence which shines every where in their Writings, have misled us from the Ways that lead to the *New Jerusalem*; and from admiring the Beauty of Holiness which shines in those Scriptures, which have God Almighty and the Holy One of *Israel* for their Author and Subject, and in which we are taught to expect more Help from Heaven, than from ourselves, against our innate and original Corruption, which is more to be overcome by *Praying than Thinking*, and can never be overcome, without that Humility and Self-denial, which was absolutely unknown to the *Heathens*.  
Sir George Mackenzie.

THUS we see *Heathen* Morality, consider'd in all Respects, is very imperfect, without the Assistances of *Revelation*; *Philosophy* being as unable to give Rules, as Nature is to practise them. Most of the Philosophers, and some of grosser Capacities, were sensible of this;  
they



they were so far bewilder'd in their Search after Happiness, as to be able to perceive their own Wandrings, and could feel the Disorders of their Nature : But how to return into the Way, or remedy these Disorders, was beyond their Power.

IT were too tedious to recount the various Opinions of the *Heathen* Moralists, which in a short Compass of Time were grown so numerous, that it gave Occasion to the *Scepticks* to dispute the Truth of all, and to maintain that there was nothing true or false, good or evil; and consequently to place their Happiness in a perfect *Indifference*, an ἀταραξία in the Understanding, and μετεωπαθεία in the Will. This was to go beyond the *Stoicks*, who, as they could feel no Pain, so these Romantick Heroes could taste Happiness without being affected with Pleasure. Their Master *Pyrrhon*, who flourished about the Time of *Zeno*, was so struck with this Principle, that if a Chariot or wild Beast came in his way, he scorn'd to turn aside, and must often have perished, had he not been preserv'd by his Friends. He was best answer'd by the Dog in *Diogenes Laertius*, vit. *Pyrrhon*. which coming upon him by Surprise, ere the Philosopher had Time to consider, made Nature start back, and the Philosopher confess, that such imaginary Principles will not hold.

IN *Varro's* Time the different Opinions were so extravagantly multiplied, that in his Book of Philosophy he reckons up two hundred eighty eight several Opinions, only concerning the *Summum Bonum*. And if the Difference were so great concerning the *Ultimate End*, which all Men desire, and in which, if any thing, the Common Sense of Mankind should seem to agree; we may easily imagine what Agreement there was in other less Ends and particular Duties. I need not shew it, it is a common Theme, and may be seen in every Treatise of Morality.

BUT tho' Morality may have been very imperfect amongst the Philosophers, it is otherwise, I suppose, with us, who have better Light, and a surer Rule for our Direction, than they had. It is true it is so, whilst we keep to our Rule; but when we forsake that, we go astray like other Men.

SUFFICIAT mihi præteritum vitæ tempus, ad voluntatem Concupiscentiæ consummandam; cum ambulaverim in Luxuriis, Commessionibus, Potationibus & reliqua Luxuriæ confusione, 1 *Pet.* i. 19. iv. 3, &c.

SED, O Agne immaculate & incontaminate, qui me pretioso tuo Sanguine redemisti, illo Sanguine tuo miserere, & serva me;

Illo

Illo Sanguine,  
 Atque illo Nomine tuo,  
 Extra quod non est aliud Nomen datum  
 hominibus sub cœlo, in quo oportet nos salvos  
 fieri, *Acts iv. 12. Reflections upon Learning.*



## III.

**I**T is the Duty of every Christian so to demean himself in every Business, Condition, Relation, as may adorn the Gospel, and win over others to a Love of it. There is a special Care to be had to the Comeliness of our Actions, that they be such and so managed, as to bring a Reputation to the Doctrine we profess, and make it seem lovely in the Eyes of others: *Let us adorn the Doctrine of God our Saviour in all things, Tit. ii. 10.* Men are full of Prejudice against the Ways of God, apt to entertain hard Thoughts against them, as if they were rough, deform'd, and uneven, ready to catch at all Occasions of confirming themselves in these Prejudices, from the Haltings and Imprudencies of those that profess Religion; and therefore it should be our Endeavour to be very wary of giving any Advantages of this kind. I might cite abundance of Proofs out of the New Testament



ment to this Purpose ; but I shall content myself at present with only referring to *Phil.* iv. 8. Τὸ λοιπὸν, ἀδελφοί, ὅσα ἔστιν ἀληθῆ, ὅσα σεμνὰ, ὅσα δίκαια, ὅσα ἀγνὰ, ὅσα προσφιλῆ, ὅσα εὖφημα, εἰ τις ἀρετὴ ἢ εἰ τις ἑπαγγελία, ταῦτα λογίζεσθε.

THE *Apostle* does here, by a peculiar Strain of *Rhetorick*, inculcate upon the *Philippians*, in the most comprehensive Words, and the most serious vehement Manner, all such lovely and desirable Qualifications, as might serve to adorn their Professions. *Whatsoever Things are true* ; that is, sincere and real, free from all false Pretences and Appearances.

WHATSOEVER *Things are honest* : the Original Word, you see, is σεμνὰ, which signifies *venerable* ; that is, such Things as may occasion in others a reverend Esteem of you. *Whatsoever Things are just* : that is free from the Suspicion of unworthy Partiality or base Ends.

WHATSOEVER *Things are pure* : ὅσα ἀγνὰ ; that is, Things that are free from all immodest Uncomeliness.

WHATSOEVER *Things are lovely* : ὅσα προσφιλῆ ; that is, grateful and benign, such as will render a Man most acceptable to those with whom he converses ; free from that  
Asperity

Asperity and Ruggedness, which does so deform some Mens Carriage.

WHATSOEVER *Things are of good Report*: ὅσα εὐφήμα. There are some Things by the Consent of Nations are of a good Fame and well reputed of. The *Apostle* would have a special Care taken of such Matters, there being nothing of greater Consequence to the Interest of a Profession, than the good Name of those that profess it.

IF there be any Virtue, ἀρετή. Which Word tho' it be most frequent amongst the Philosophers, yet 'tis very seldom used in *Scripture*, and not any where by St. *Paul*, excepting this Place, as being perhaps too low an Expression for those Spiritual Graces, which Christians ought chiefly to labour after. But yet, for all those Things that are commendable amongst the very Heathen, which they style by the Name of *Virtue*, Christians ought not to be defective in such Things, or think it below them to imitate such Examples.

IF *there be any Praise*, whatsoever is counted laudable and comely by the very Light of Nature, ought not to be neglected by them.

WE are all of us *naturally* in a deform'd, forlorn Condition. We are of ourselves *Children of Darkness*; 'tis the *Gospel* that doth  
beget

beget us again to a lively Hope, and make us Children of the Light; and therefore it is but reason that we should walk worthy of our Vocation, and as becomes Children of the Light.

— Light is one of the most glorious and beautiful Creatures in the World, and therefore an earthly and sordid Carriage will not become that Title. Those that are raised to this Privilege, should endeavour after such Virtues as will be suitable to it, — remembering the Obligation that lies upon them from their Calling, counting it a greater Shame to them, to do an unworthy Act, under the glorious Light of the Gospel about them, and the Illumination of the Spirit within them, than other Men do to commit any Filthiness in the Face of the Sun. — A Christian should even in Moral Duties do something beyond the common Level of Men, aiming at Things more Generous and Heroical, and that they may give a Lustre to his Profession, especially in such Matters as border nearest to the proper Graces of Christianity, as *Gratitude, Patience, Meekness, Self-denial.* — Nothing doth become Men more than a holy Reverence and Fear in speaking of the things of God. There is an Uncomeliness, and there may be a Superstition too, in the unseasonable mixing of sacred Things with Mirth.

All



ALL profane Jestings, all speaking loosely and wantonly about Holy Things (Things nearly related to God and Religion) making such Things the Matters of Sport and Mockery, playing and trifling with them, is certainly prohibited, as an intolerably vain and wicked Practice. It is an infallible Sign of a vain and light Spirit, which considereth little, and cannot distinguish Things, to talk slightly concerning Persons of high Dignity, to whom especial Respect is due ; or about Matters of great Importance, which deserve very serious Consideration. No Man speaketh, or should speak, of his Prince that which he hath not weighed, whether it will consist with that Veneration which should be preserved inviolate to him : And is not the same, is not much greater Care to be used in regard to the incomparably great and glorious Majesty of Heaven ? Yes surely ; as we should not without great Awe think of Him, so we should not presume to mention his Name, his Word, his Institutions, any Thing immediately belonging to Him, without the profoundest Reverence and Dread. It is the most enormous Sauciness that can be imagined, to speak petulantly or pertly concerning Him, especially considering that whatsoever we do say about Him, we do utter it in his Presence, and to his very Face. *For there is not* (as the holy Psalmist considered) *a Word*

*in*

*in my Tongue, but lo, O Lord, thou knowest it altogether.* No Man hath the Heart to droll, or thinks Railery convenient in Cases nearly touching his Life, his Health, his Estate, or his Fame; and are the true Life and Health of our Soul, are Interest in God's Favour and Mercy, are everlasting Glory and Bliss, Affairs of less Moment? Are the Treasures and Joys of Paradise, are the Damages and Torments of Hell mere jesting Matters? No, certainly No; in all Reason therefore it becometh us, and it infinitely concerneth us, whenever we think of these Things, to be in earnest always, to speak of them in most sober Sadness.

THE proper Objects of common Mirth and sportful Divertisement are mean and petty Matters; any Thing at least is by playing therewith made such: great Things are thereby diminished and debased; especially sacred Things do grievously suffer thence, being with extreme Indecency and Indignity depressed beneath themselves, when they become the Subjects of flashy Wit, or the Entertainments of frothy Merriment: to sacrifice their Honour to our vain Pleasure, being like the ridiculous Fondness of that People, which, as *Ælian* reporteth, worshipping a Fly, did offer up an Ox thereto.

M

THESE

THESE Things were by God instituted and propos'd to us for Purposes quite different, to compose our Hearts and settle our Fancies in a most serious Frame; to breed inward Satisfaction, and Joy purely spiritual; to exercise our most solemn Thoughts, and employ our gravest Discourses: All our Speech therefore about them should be *whol-some*, apt to afford good Instruction, or to excite good Affections; *good*, as *St. Paul* speaketh, *for the Use of edifying, that it may minister Grace to the Hearers*, Eph. iv. 29. Bp. Wilkins, Dr. Barrow.



## IV.

I KNOW no greater Enemy to just Thoughts than *Railery* and *Satyrs*, and the new Way of Reasoning by ridiculous Similes. Most Men are so famous for this kind of Arguing, and do by it confute and baffle so much all who oppose it, that it passeth for the stronger Way of Reasoning; Victory being still accounted the Effect as well as the Reward of Strength: But yet this very Way looks so silly to Men, when they retire and are alone, that they begin to wonder what it was that pleased



fed them so before they left the Conversation.

MEN naturally love Truth as the Eyes do Light, or Brutes Food; for Truth is indeed the Light and Food of the Soul; yet missing it after much Enquiry, and a passionate Search, they do either conclude there is none, and so laugh at all others who seek it, or in Revenge contemn it as a Cheat; and this breeds at first Railery and Satyrs. And since too few seek Truth itself naked and unrewarded, they grow weary of the Toils and Severity required in true Reasoning, and rest on this Method as the easiest.

RAILERY pleases also Mens Self-love better than Truth; for Truth is too severe to flatter our Vanity, and too honest to serve our Revenge; whereas Railery does tempt the Jester to flatter himself, and is an ordinary Occasion for others to flatter him as a formidable Wit.

TRUTH is a sober and equal Pleasure, free from all Transports, and hating them, and so seems dull and flat to young Spirits; whereas that Passion which accompanies Railery both in Conversation and Writing, is more vigorous and elevated. — But if we look further into the Matter, we shall find that nothing wrongs more both Reason and

M 2

Piety,

Piety, and is more destructive to true Friendship, or more inconsistent with Sincerity.

FOR clearing whereof we may observe, that every Faculty of the Soul contributes in a peculiar Way to our Reasoning: The *Judgment* does bring solid Arguments, the *Memory* Instances, Examples, Citations; the *Fancy* or *Imagination* beautifies rather than illuminates its Objects with Similes, Metaphors, and other Rhetorical Figures; so that *Railery* neglecting the other two, sports itself lightly amidst those Flowers, without minding the great Business: And I have observed that few, who have once been bewitch'd with this Way, ever minded any other. This suffers them not to penetrate further than the Outside of Things, and so it is impossible that they who use it as their constant Divertisement, can have any deep Thoughts, or can search into the Bottom of Affairs.

RAILERY likewise arises oft-times from an Undervaluing of all Persons and Things, and nothing can be more contrary to Religion than this is: Because when a Man contemns all that God has created, he undervalues what the Almighty himself was pleased with, and rejoiced in, and scorns those great Exemplars of Piety and Devotion, whom God has called his Friends, and Men after his own Heart; and so in effect he concludes, that God (blef-  
fed

fed be his holy Name) made not good Choice, and knew not how to value Men aright; and therefore I stand astonished to hear Ballads against *Moses* and *David* so much admired by such as confess there is a God, that the Scriptures are his Dictates, and they the Penmen of those Scriptures, and so Secretaries to God.

WHAT Friends also these prove is sufficiently understood to those whom they have lost for a Jest, after all the Services they could have done them. In short, generally speaking, Satyrs are made up of Impiety, Malice, or Bawdry: The first, unworthy of a Christian; the second, of a Gentleman; and the last, of a sober Man.

I DESIGN not by this to lessen the Esteem due to true Wit, and that Pleasantness in Conversation which arises from it, as Flowers do from the Root. The Almighty certainly designed to make all Men happy, and there is no Happiness without Pleasure; and as He rejoiced when He saw that all that he had made was good, so he was desirous that Man might find out this Good, both for making himself thereby happy, and for inviting him the more to magnify the Creator, and therefore to sweeten the Miseries which naturally imbitter human Life. God has illuminated some with a Pleasantness of Humour, which

M 3

rejoyces



rejoyces the Society into which they come, as the Sun illuminates the Room into which it enters: These are they who having Peace of Conscience at home, are thereby allowed to be glad, and who, having Wit, employ it in turning the right Side of Things to them, understanding as well to find out what is pleasant in any Object, as Artists do to find a Mine of Gold in a barren Mountain. This is the true Use of Wit; and if at any Time they use it to treat Vice or Extravagancy in Ridicule, it is not from Malice to the Person, but from a Desire to reform him, and Mankind by him. There is a Justice in Scourging, Defaming, and Banishing Vice; and this Jurisdiction is given by Heaven immediately to such as have Sense; of whom upon that Account the greatest Rulers stand in awe; and so much Reverence is due to them, that the rest of Mankind bestow Applause according to their Inclinations. Bitterness then, and sullen Moroseness in Wit, is the Tyranny of this Jurisdiction: If it be insolent, it is the wrong Side of this delicate Picture, a flashing Light, which at first dazzles, but afterwards blinds; a delicious Fruit corrupted into Bitterness, and a beautiful Face wrinkled by fretting Humours.

THE Antients termed Wit a Salt, and that is not fit for Food, but for Seasoning; it may be us'd plentifully in Conversation, moderately

rately in Business, *but never in Religion.* —  
Sir George Mackenzie.

MEMENTO, Domine, omnium  
in bonum!

Miserere omnibus, Domine!  
Pacifica multitudinem Populi tui.  
Dissipa Scandala,  
Compone Bella,  
Comprime Hæresium Infurrectiones.  
Tuam Pacem & Dilectionem,  
Concede nobis Deus Servator noster, &  
Spes omnium finium Terræ.

MEMENTO Coronæ anni Bonitatis tuæ:  
Oculi enim omnium in Te sperant, & tu das  
illis Escam in tempore opportuno.

APERIS Tu manum tuam, & imples omne  
Animal Benedictione tuâ.

MEMENTO omnis Animæ Christianæ, af-  
flictæ, oppressæ, & laborantis, adeóq; Mife-  
ricordiâ tuâ & Auxilio indigentis, & Fratrum  
qui in Captivitate sunt, in Exilio, in Vincu-  
lis, aut in amarâ Servitute. Miserere illis sicut  
& nobis secundum multitudinem Misericordiæ  
tuæ.



## V.

**O** LORD, who hast taught us that all our Doings without Charity are nothing worth; Send thy Holy Ghost, and pour into my Heart that most excellent Gift of Charity, the very Bond of Peace and of all Virtues, without which whosoever liveth is counted dead before thee. Grant this for thy only Son Jesus Christ's Sake. *Amen.*

CHRISTIAN Charity consists in doing our Neighbour *all good Offices*, and shewing *Kindness* towards him. If he be virtuous, 'twill make us *esteem* him; if he be honest, but weak in Judgment, 'twill create *Pity* and *Succour*; if he be wicked, 'twill incline us to *pious Admonition*, in order to reclaim him; if he receives Good, 'twill make us *rejoyce*; if he receives Evil which we cannot redress, 'twill make us *compassionate* him; if we can, 'twill make us *relieve* him; either by supplying his Necessities according to our Power, or by hiding his Disgrace if it be deserved, which is *concealing our Neighbour's Defects*; and by wiping it off where it is not deserved, which is *vindictating his Reputation*. If he be our Inferior, it will make us *Affable* and *Courteous*, if our Equal,



Equal, 'twill make us *candid*, and ready to maintain a good Correspondence ; if our Superior, *respectful* and *submissive* ; if we receive Good from him, 'twill make us *thankful*, and desirous to requite it, if we receive Evil, it will make us *slow to Anger*, easy to be intreated, ready to forgive, *long-suffering* when 'tis reasonable to exact Punishment, and *merciful* in taking it with such a Competency, as is no more than what he can bear.

THO' the Love of our Neighbour be a *Branch of the Law of Nature*, and a known *Precept of the Jewish Religion* ; yet this *Commandment* is by our Lord and Saviour so much enlarged, as to the *Object* of it, having extended it to all Mankind ; so greatly advanced, as to the *Degree* of it, even to the laying down our Lives for one another ; so effectually taught, so mightily encouraged, so very much insisted upon, that it may very well be call'd a *new Commandment* : For tho' it was not altogether unknown to Mankind before, yet it was never taught in this manner, nor such Stress laid upon it by any other Institution.

THIS Doctrine is represented to our imperfect indeed, but yet to our sincere, Imitation, in the glorious primitive Pattern of most perfect, most adorable Goodness in  
the

the Divine Nature itself : By which the whole Frame of the Creation, the whole Stock of Mankind, the sound and unsound Part, the Good, the Bad, were all made, and have been always sustained and encompassed with such inexpressible Grace, such unbounded Mercy, as is always ready for those that desire it ; always finds out those that seek for it ; often stands in the way of those that would avoid it, and overtakes them that fly from it.

FROM that most blessed Original of doing Good, that is essential to the infinite Being our Creator, we have an excellent Copy transcribed for all our Use in the Gospel ; here made necessary to us by innumerable Precepts ; here illustrated to us by a most gracious Example ; here made easy for us by Promises of Divine Assistance ; here render'd pleasant and profitable to us by Assurance of unspeakable Rewards. This Doctrine of God's Good Will towards Men ; The Command of Men's proportionable Good Will to one another ; Is not this the very Body and Substance, the very Life and Spirit of our Saviour's whole Institution ? It is intermingled with all the Truths he teaches : It overspreads and gives one Colour to all his Precepts : 'Tis the very distinguishing Character of the Christian Law ; by which that has exceeded and advanced all the true Dic-

tates

tates of natural Reason ; by which it has excell'd, and put to Shame, all the best Pretences of false Worship ; nay, by which God himself seems to have made the last Addition to his own Discoveries and Instructions to Mankind : For as in many other Things the Gospel appears, in respect of the Law, to be a clearer Revelation of the *mystical* Part ; so in this it is apparently a far more benign, more generous Dispensation of the *practical* Part of the true Religion.

IN this Matter, what need we Christians be our own Witnesses, or our own Judges ? We might refer the Examination of it to any sober, judicious *Heathen*, or unprejudiced *Jew*, if any such could be found. 'Tis true, they might at first Sight observe the common Practice of too many, that call themselves Christians, to be very different from the Doctrine they seem to own. They might justly wonder, the Men so taught, so obliged to be kind to all, gentle to Strangers, merciful to the Afflicted, loving even to Enemies, should behave themselves in every Point so contrary to such heavenly Instructions, such indissoluble Obligations ! That so many, that any fierce, stubborn, revengeful, avaricious, uncharitable Passions, could possibly spring up under the Shadow of such a Religion ! Nay, that some Men should make such a Religion, and their Zeal for it, to be the Pretence and  
Excuse,



Excuse, even to justify, even to sanctify such Passions !

ALL this the Adversaries of the Faith have too much Reason to object against too many of its Professors, but against the Faith itself nothing at all ; in that all Things of this Nature must excite their Admiration, or overwhelm them with Confusion. Should the wisest *Heathen* search into all the highest Flights of their best *Moralists* ; should the devoutest *Jew* recollect the most virtuous Counsels and Traditions of their Patriarchs and Prophets ; and then should both those compare what they can find in either of them, with the free-spirited, the large-hearted, the universally-charitable Design of the whole Tenour of our blessed Saviour's Teaching and Life ; and that unanimously expounded by all the inspired Writers after him ; and they must both at last agree, that here are introduced far more heroick Principles of Meekness, Forgiveness, Bounty, and Magnanimity than ever all the Learning of the *Heathens* could invent, or all the Antiquity of the *Jews* could boast of.

WHAT could the *Light of Nature* ; what could the *Mosaical Shadows*, which yet were clearer than that ; what could either of these produce, that is comparable to the true *Evangelical Spirit* ? By our Law of doing Good,

no Good is to be left undone towards all, not the Good of the Tongue, the Hand, the Heart ; none is to be done unwillingly to any ; none only for our own Sakes ; none only in one Season, but always. Here are confirm'd all our other Natural, Civil, Political Ties, of mutual good Offices ; nay here, when they are not, or cannot be mutual : Here many new Titles of Kindness, many new Relations of Endearment, are superadded to them : Here the Foundations, the Desires, the Occasions of Envy, Malice, Covetousness, Revenge, are abolished : Here a new Race of Virtues and Graces more Divine, more Moral, more Humane, are planted in their Stead.

IF I will believe and obey the Gospel, no Difference of outward Circumstance, no Calamity, no Misery can make any Man not to be equal to me, or to deserve my Neglect : No Distance of Place, no Strangeness of Country, no Contrariety of Temper or Interest, can make any Man a Stranger to me, or to deserve my Indifference : No ill Will, no ill Speech, no ill Deed of another against me, can make any Man an Enemy to me, or to deserve my Hatred. With Men indeed these Considerations are usually, naturally the Causes of Despair, Disdain, or Aversion from others : but with God they seem to pass for so many new Reasons of our Tenderness towards others ;

others ; even as so many new Degrees of our Consanguinity with them. — Should we not do Good to Strangers ? The Gospel allows no such Term as a *Stranger* ; makes every Man my *Neighbour*. Should we not *forgive our Enemies* ? those that curse, persecute, and would destroy us ? The Gospel knows no such Thing as an *Enemy*. We are to *bless*, to *pray for*, to *love our Enemies*, Mat. v. 44. And if not for that very Reason, yet notwithstanding it ; ought we not to pity and supply the Poor and Afflicted, tho' they have no Relation to us ? That cannot be. The Gospel styles them all, our *Brethren* : Nay, they have a nearer Relation to us, our *Fellow-members* : And both these, from their Relation to our Saviour himself ; who calls them his Brethren, his Members ; and makes them his proper Charge, his peculiar Care : Titles of Honour and Privileges which the Rich and the Great, as such, can never deserve ; and will never have, unless they employ their Riches, and Greatness, for the Help and Protection of these the true Wards, and Children, and Friends of God.

WHEREFORE, since we are to do Good to the Poor, to Strangers, to Enemies ; those whom Nature is too apt to despise, disregard, or hate ; then, undoubtedly, we are to do Good to all Men, as we have an Opportunity.  
Bp. Sprat.

VI. A





VI.

*A PRAYER for the serious Examination of our Lives.*

**A**LMIGHTY God, the great Searcher of Hearts, who knowest all our secret Thoughts, nothing being hid from thine All-seeing Eye, dispose me frequently to examine the State of my Mind, to compare my Actions with the Rule of thy Laws, that nothing contrary to thy holy Will may ever find a settled Abode in my Soul ; but let me so consider my Ways, as to turn my Feet unto thy Testimonies : Grant that I may so impartially judge and condemn my self, that I may not be condemned at thy dreadful Tribunal. Let not Self-love impose upon me in a Matter of such vast Consequence. Let not Sloth and Negligence deter me from keeping my Accounts clear. Let no darling Passion be so far indulg'd, as to escape the Scrutiny of serious Examination. And when, O Lord, I have discover'd my Vileness, grant that by thy Assistance, I may humble myself under the Sight and Sense of it ; that I may from my  
Heart

Heart condemn all those Follies whereby I have provoked thy Wrath and Indignation against me ; that I may earnestly solicit thy Pardon and Forgiveness, thro' the Merits of Christ the Son of thy Love ; that I may be careful to stand upon my Guard for the future, and by Prayer and Watchfulness engage thy powerful Protection, which is so necessary to support me in the Hour of Temptation, and the Day of Trial. Grant this, O Lord, for the sake of *Jesus Christ* my only Mediator and Advocate. *Amen.*

### A PRAYER of St. AUSTIN.

*Translated by Dr. STANHOPE.*

PERMIT me, O Lord *Jesus Christ*, I pray Thee, thy unworthy Servant, to express my Charity, by enlarging these Petitions ! and let them prevail for Blessings not only on my self, but others. Grant to all Princes and Governors, that they may rule thy People in Justice and thy Fear, and establish the Thrones of them who do so in Righteousness and Peace. Inspire thy Ministers with Truth and Zeal, that they may agree in a right Understanding of thy Word ; and diligently and unanimously prosecute their great Work, by setting forth thy  
Glory,

Glory, and setting forth the Salvation of all Men. Let thy Favour be ever present with thy holy Catholick Church, and every Member of it, Men and Women, Priests and People, all that believe in Thee, all that labour in thy Love ; increase their Graces daily, and enable them faithfully to improve and persevere in every good Word and Work. Assist all Servants with such Kinds and Degrees of thy Grace, as are suitable to their respective Conditions. Inspire all Virgins with Chastity and Modesty ; all Persons devoted to thy Service, with Heavenly-mindedness and Purity ; all married Pairs, with Fidelity and mutual Love. To all repenting Sinners grant Pardon and Consolation ; To all Widows and Orphans, Sustenance and Relief ; To the Helpless and Oppressed, Protection and Justice ; To all Travellers a safe Return home ; To all in Sorrow, Exile, Confinement, or Trouble, Patience and Comfort ; To all who are at Sea, their desired Port ; And to every one tossed upon the Waves of this troublesome World, the Haven of Salvation, and the Land of Everlasting Life. Enable those that are strong to stand ; help them that are growing in Goodness, to prosper and improve daily more and more ; and to all that live in Sin, to wretched me in particular, give the Grace of speedy Recollection, and effectual Amendment.





## C H A R I T Y.

*A PARAPHRASE on the Thirteenth  
Chapter of the First Epistle to the  
C O R I N T H I A N S.*

**D**ID sweeter Sounds adorn my flowing  
 Than ever Man pronounc'd, or Angel sung ;  
 Had I all Knowledge human and divine,  
 That Thought can reach, or Science can define;  
 And had I Pow'r to give that Knowledge birth,  
 In all the Speeches of the babbling Earth ;  
 Did *Shadrach's* Zeal my glowing Breast inspire  
 To weary Tortures, and rejoyce in Fire ;  
 Or had I Faith like those which *Israel* saw,  
 When *Moses* gave them Miracles and Law :  
 Yet, gracious *Charity*, indulgent Guest,  
 Were not thy Power exerted in my Breast,  
 Those Speeches would send up unheeded Pray'r;  
 That Scorn of Life would be but wild Despair :  
 A Tymbal's Sound were better than my Voice ;  
 My Faith were Form, my Eloquence were  
 [ Noise.

[ Noise.  
*Charity* decent, modest, easy, kind,  
 Softens the high, and rears the abject Mind ;  
 Knows

Knows with just Reins, and gentle Hand, to  
[guide

Betwixt vile Shame, and arbitrary Pride.  
Not soon provok'd, she easily forgives ;  
And much she suffers, as she much believes.  
Soft Peace she brings where-ever she arrives ;  
She builds our Quiet, as she forms our Lives :  
Lays the rough Paths of peevish Nature ev'n,  
And opens in each Heart a little *Heav'n*.

Each other Gift which God on Man bestows,  
Its proper Bounds and due Restriction knows ;  
To one fix'd Purpose dedicates its Power,  
And finishing its Act, exists no more.

Thus, in Obedience to what *Heaven* decrees,  
Knowledge shall fail, and Prophecy shall cease :  
But lasting *Charity's* more ample Sway,  
Nor bound by Time, nor subject to Decay,  
In happy Triumph shall for ever live,  
And endless Good diffuse, and endless Praise

[receive.

As thro' the Artist's intervening Glass  
Our Eye observes the distant Planets pass,  
A little we discover ; but allow,  
That more remains unseen than Art can show :  
So, whilst our Mind its Knowledge would im-

[prove,

(Its feeble Eye intent on Things above)  
High as we may, we lift our Reason up,  
By *Faith* directed, and confirm'd by *Hope* :  
Yet are we able only to survey  
Dawnings of Beams, and Promises of Day.

180      *The Scholar's Manual.*

Heaven's fuller Effluence mocks our dazled  
Sight ;  
Too great its Swiftneſs, and too ſtrong its  
[ Light.

But ſoon the mediate Clouds ſhall be diſpell'd,  
The Sun ſhall ſoon be Face to Face beheld,  
In all his Robes, with all his Glory on,  
Seated ſublime on his Meridian Throne.

Then conſtant *Faith* and holy *Hope* ſhall die ;  
One loſt in Certainty, and one in Joy :  
Whiſt thou, more happy Pow'r, fair *Charity*,  
Triumphant Siſter, greateſt of the Three,  
Thy Office and thy Nature ſtill the ſame,  
Laſting thy Lamp, and unconſum'd thy Flame,  
Shall ſtill ſurvive —————  
Shalt ſtand before the Hoſt of *Heav'n* confeſs'd,  
For ever bleſſing, and for ever bleſs'd.

Mr. Prior.



*DIES*





4

## *DIES JOVIS.*

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I.



[ tuâ  
REPLETI fimus mane Misericordiâ  
Domine; Benedictus es Domine,  
Qui produxisti ex Aquis Reptilia  
Animæ viventis & Cete, & Vo-  
lucres pennatas,  
& benedixisti eis.

GEN. i, 22.

PER Ascensionem tuam, & Nos, Domine, ad Te  
attrahe, ut quæ fursum sunt sapiamus,  
Non quæ supra Terram.

Per ingens Myſterium Sancti Corporis & pre-  
tioſi Sanguinis  
In hujus diei Veſperâ inſtitutum  
Domine miſerere !

GRANT, O Lord, that I may end my Life  
in thy Fear and Favour; and receive my Death,

N 3

when

whenever it shall approach, not as my Curse, but as my Deliverance, as a Rest from my Labours, and as an Entrance upon a Life without Trouble, and without Sin. Remember not against me my manifold Follies, but let them all be done away by thy Mercies, and my blessed Saviour's Merits, and my own true Repentance ; that I may come to my last Change without Guilt, and foresee its near Approach without Fear or Impatience. And enable my Soul to strip itself of all fleshly Affections before it leaves my Body, and to be of like Mind and Disposition with the holy Angels and beatified Spirits, before it goes to keep them Company. And in my last Trial make me to watch all Opportunities of renouncing my own Will, and resigning myself to thine, and of shewing forth Devotion of Spirit, holy Obedience, Faith, and humble Confidence in Thee ; and exercise the same diligently, as my last Labours for Immortality, and for securing thy everlasting Mercy, thro' Jesus Christ our Lord. *Amen.* Mr. Kettlewell.

SAPIENTES maximam Cogitationum suarum partem, Morti, Ignominia, Paupertati, & hujusmodi quæ sola ex ejusdem Vulgi Sententia, Tristitiam generant, impendunt. —

QUOD

QUOD verò Mors ipsa timenda non sit, patet: 1<sup>mo</sup>, Quia est peccandi terminus. 2<sup>do</sup>, Miseriæ finem imponit. 3<sup>tio</sup>, Est ad Vitam Æternam Introitus. 4<sup>to</sup>, Expetenda videtur ad Exemplum S. Pauli. Nam *dissolvi* illi in Votis fuit. 5<sup>to</sup>, Est præceptum Christi, *Nolite*, inquit, *metuere eos qui occidunt Corpus*. 6<sup>to</sup>, Cum Mors est, nos non sumus, Cum nos non sumus, Mors non est. Atque ideo vel non erimus qui lædamur; Vel Mors non erit quæ lædat, quam idcirco *metuere*, à ratione alienum est. Read Mr. Dodwell's Prolegomena to Stearne de Obstinatione.

*IT is appointed for all Men once to Die.* This is not the original Law of our Nature; For tho' Man was made of the Dust of the Earth, and therefore was by Nature mortal; for that which is made of Dust is by Nature corruptible, and may be resolved into Dust again; yet had he not sinn'd, he should never have died; he should have been immortal by Grace, and therefore had the Sacrament of Immortality, the Tree of Life, planted in Paradise. — And tho' our Saviour has conquer'd Death, in depriving it of its Power to hurt his faithful Servants; yet he has not exempted us from the Laws of Mortality, but has made Death a necessary Passage to the Attainment of eternal Happiness. — The only way to arm ourselves against the natural



Fears of Dying, is to confirm ourselves in the Belief that Death does not put an End to us; that our Souls shall survive in a State of Bliss and Happiness, when our Bodies shall rot in their Graves; and that these mortal Bodies themselves shall, at the Sound of the last Trump, rise again out of the Dust, immortal and glorious. A Man who believes and expects this, can have no reason to be afraid of Death; nay, he has great reason not to fear Death, and that will reconcile him to the Thoughts of it, tho' he trembles a little under the Weaknesses and Aversions of Nature. A constant Exercise of Piety and Virtue, is the only Armour that is Proof against the Attacks of this dreadful Enemy to Nature. And Men strangely delude themselves, who depend upon any other Method than that of *keeping a Conscience void of Offence towards God, and towards Men.*

THERE are great and wise Reasons why God should imprint this Aversion to Death on human Nature, because it obliges us to take Care of ourselves, and to avoid every Thing which will destroy or shorten our Lives: This, in many Cases, is a great Instrument of Government, and makes Men afraid of committing such Villainies as the Laws of the Land have made Capital: And therefore, since the natural Fear of Death is of such Advantage to us, we must be contented with it, tho'

tho' it makes the Thoughts of Dying a little uneasy ; especially if we consider that when this natural Fear of Death is not increas'd by other Causes, it may be conquered or allay'd by Reason and wise Consideration. If we set aside the natural Aversion, and enquire into the Reasons of this natural Fear of Death, we can think but of these two ; Either Men are afraid, that when they die they shall cease to be ; or at least, they know not what they shall be, and are unwilling to exchange this present Life, which they like very well, for they know not what. But now both these Reasons of Fear are taken away by the Revelation of the *Gospel, which has brought Life and Immortality to Light.* And when the Reasons of our Fear are gone, such an unaccountable Aversion and Reluctancy to Death, signifies little more than to make us patient of Living, rather than unwilling to Die ; for a Man who has such a new glorious World, such a happy immortal Life in View, could not very contentedly delay his Removal thither, were not Death in the Way, which he naturally startles at, and draws back from, tho' his Reason sees nothing frightful or terrible in it.

THE First Thing necessary to prepare us for a happy Death, is to reconcile ourselves to God by a sincere and hearty Repentance. The *Sting of Death* is Sin ; and a Mind loaded with Guilt, is not only incapable of the Happiness

pineness of the next World, but excluded from it by the solemn Declaration of God, who is Truth itself ; so that *except we repent, we shall certainly perish.*

SECONDLY, We should use great Circumspection about the spending our Time, which is the precious Talent entrusted to us by God, to fit and prepare ourselves for a happy Eternity ; and ought not to be consumed in impertinent Visits, nor to be squander'd in vain Diversions, nor to be loiter'd away in unaccountable Sloth ; as if Mirth and doing nothing were the Business of Life. Wherefore, if we are settled in a Calling, let us manage it with Justice and Diligence, always remembering we have a Christian Calling of greater Importance ; if we are not engaged in the World, let us chuse such Circumstances as we shall most approve in a dying Hour : If we have great Estates, and the Advantages of Power and Understanding, let us look upon ourselves as under greater Obligations to spend our Time well ; because in such Circumstances there is greater Capacity and Leisure to attend the Good of others, as well as the Salvation of our own Souls. In order to this, we should frequently reflect upon the great Business we have to do in this World, and the uncertain Time that is allotted to the Performance of it ; so that if we neglect what is in our Hands, we may never be entrusted with another Opportunity ;



tunity ; and let our Zeal be never so great, when we come to die, we shall wish we had done more.

THE Happiness of the Death of the Righteous consists not in any Freedom from *painful* and *noisom Diseases* ; nor in any Exemption from sudden and unseen Accidents and Dangers, which often bring the Righteous as well as the Wicked to their Graves. For we see *Lazarus*, for whom was prepared a Retreat in *Abraham's Bosom*, had his Body full of Sores, and ended his Life in a miserable Condition ; while the rich Man, whose Luxury had kindled for him inextinguishable Flames, only grows sick and dies. Thus the blessed *Martyrs* expired in *Flames* and upon *Racks*, while their cruel *Persecutors* died in their Beds. So that this Happiness of the good Man's Death must be distinguished by the Temper and Disposition of his Mind, and is founded in a well-grounded Hope and comfortable Expectation of a blessed Immortality, through the Merits of Christ's Death, promised to his sincere, tho' imperfect, Obedience. This makes him contented to quit that Body which he has always mortified, and to leave this World as a strange Land, where he has been detained a Captive. Dr. *Sherlock*. Mr. *Nelson*. Dr. *Stearne*.



## II.

'TIS most certain that *Socrates* and *Seneca* have nothing which may persuade and convince, may ease and relieve us, on these Occasions. They were both under the original Error that blindeth Mankind: They look'd on Death as really natural to us; and all the Discourses which they have built on this false Foundation have so much Vanity, and so little Solidity, as to serve for no other Use, but to demonstrate the general Weakness of human Race; since the most elevated Productions of the wisest amongst Men, are evidently so childish and contemptible. It is not so that we learn *Jesus Christ*; it is not thus that we read the Canonical Books of Scripture. 'Tis here alone that we succeed in our Search of Truth: And Truth is no less infallibly joined to Comfort, than 'tis infallibly separated from Error. Let us then take a View of Death, by those Lights which the Holy Spirit has given us. And by those we have the Advantage of discovering, that Death is no other than a Punishment, imposed on Man to expiate the Guilt, and necessary to Man, to dissolve the Power of his Sins: That 'tis this alone which can deliver the Mind from  
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the Concupiscence of the Flesh, some Degree of which does ever adhere to good Men in this World.

WE are hence instructed, that *Jesus Christ* came into the World as a Victim and Propitiation, and as such offer'd himself to God ; that his Birth, his Life, his Death, his Resurrection, his Ascension, his Session at the Right Hand of his Father, and his Presence in the holy Eucharist, all belong to one and the same Sacrifice.

LET us then consider Life as a Sacrifice ; and let the Accidents of Life make no other Impressions on us, than as, in Proportion, the Accomplishment of this Sacrifice is either interrupted or promoted by them.

LET us reflect on Death as in *Jesus Christ*, not without *Jesus Christ*. Without *Jesus Christ* it is dreadful, it is detestable, it is the Terror of Nature. In *Jesus Christ* it is fair and amiable, it is good and holy, it is the Joy of the Saints. All Events being render'd sweet in *Jesus Christ*, Death itself has a Share in the Influence. To sanctify Death and Sufferings to us, was the Reason for which he suffered and died ; who, as he was God and Man in one Person, comprized, at once, whatever was great and illustrious, whatever was humble and obscure ; that he might sanctify  
all



all Things in himself, Sin only excepted, and might be the standing Model of all Characters and Conditions. — Let us, by a right Understanding and true Judgment, suppress, or at least moderate, the Sentiments of corrupt and mistaken Nature, which exhibits nothing but false Images, and whose Illusions disturb the Sanctity of those Thoughts, which from the Instruction of *Christian* Truth we ought to have derived.

LET us form our Ideas of human Diffolution, not on the *Pagan*, but on the *Christian* Model ; that is, Let them, as *St. Paul* enjoins, be built on Hope, the especial Gift and Privilege of *Christians*. Let us look on the Remains of a deceas'd Friend, not as a noisome and infectious Carcass, according to the fallacious Pourtraicture of Nature, but according to the Assurance of Faith, as the eternal and inviolable Temple of the Holy Ghost.

LET us not consider the Faithful, who are departed in the Grace of God, as having ceased to live, which is the false Suggestion of Nature ; but as now beginning to live, which is the infallible Testimony of Truth. Let us look on their Souls, not as annihilated and lost, but as quickned and enliven'd, and united to the Sovereign Life. And by attending to these sound Doctrines, let us correct the Prejudices

judices of Error, which are so firmly rooted in our Mind, and the Apprehensions of Fear, which are so strongly imprinted on our Sense. *Mr. Pascal*, translated by *Dr. Basil Kennet*.

*IT is better to go to the House of Mourning, than to the House of Feasting : for that is the End of all Men, and the Living will lay it to his Heart. Ecclef. vii. 2.*

IL vaut mieux aller en la maison des pleurs et de la Mort, que dans celle où l'on rit parcequ'on apprend dans celle-là, quelle est la fin, et quelles sont les Obligations de tous les hommes, &c. &c. *La Suite de la Sagesse. Partie II. p. 131.*

THIS Author having never appear'd in *English*, as I know of, I shall venture to give some of his Sentiments on this Head, in our own Language.

IF you would understand perfectly, what is proper to be known in *Christian Morality*, you ought to study under, and become the Scholar of Death.

DEATH indeed speaks not a Word : But its Silence comprehends the whole Doctrine of the Prophets and Apostles, and contains the choicest Instructions they have left, to aid and assist us in living well, and furnishes  
us

us with proper Answers to all Difficulties arising in our benighted Consciences.

WHENEVER Death appears before us, and summons us to the Place where it is, it points out upon the Visage of every dying Person the Sentence pronounced against Mankind, *That we must all die*, and be in a short Time in the very same Condition, we behold the expiring Party. *Testamentum hujus mundi, Morte moriemini !*

SOLOMON tells us, When we look upon the Dying, we may discover a certain Label issuing out of their Mouths with the following Inscription, *Hodie mihi, Cras tibi !* And this is what the *Preacher* calls the *Last Will* that Death draws up for us, and exhibits to our Heirs, and all the Attendants of our sick Beds ; All read it, and all understand it : You, O ye *Grandeess* of the World, have often read it ! and it is upon these Occasions, says St. *Gregory*, you have been taught, that the Inheritance descending to you from your Ancestors, is a proper *Memento* of your own Dissolution ; and that your present Riches, Dignities, and Honours, shall soon be as they were in the Beginning, Dust and Ashes, and Nothing ! *For Dust thou art, and unto Dust shalt thou return.*



OF all the Progenitors you have had since the Beginning of the World, there has not been one but who has sign'd this *Will*, and left your Inheritance upon the same Terms.

A *Will* and *Testament*, according to *Solomon*, for a young Man, enriched by the Iniquities of his Parents, diligently to peruse, and make a proper Use of, so that he may become the holy and happy Heir of rich and wicked Ancestors. *Memorare novissima tua, & in æternum non peccabis.* In short ; if we would be perfectly Masters of this *Moral*, and know how to live like wise Men and Christians, it is not sufficient barely to frequent the Company of the Dead and Dying. There is no Man but when he visits his Friends and Relations upon their Death-beds, who does not then entertain some serious Thoughts of another World, and forms strong Resolutions of Conversion and Amendment : But the next Day, perhaps, we find all these tender Thoughts effaced out of our Memories like Dreams , we remember no more what we have seen, or what we Yesterday resolved upon.

IRRELIGION, Libertinism, Vanity, maintain the same Place they did formerly in our Breasts ; we begin again to live like Sinners, who have forgotten, or who never knew there

was such a Thing as Death in the World. O Mortals ! Death cries aloud, 'Tis not only at Church, and whilst you bewail the Loss of a Fellow-creature at the Grave, who died perhaps suddenly, without Confession, after Years of Impenitence, that you ought to reflect upon the Doctrine I teach : No, you must often and at other Times ruminate upon his unhappy Decease : *Memento*. Let the Thoughts of his Death sink deep into your Minds, and preserve it fresh in your Memories ; whatever Alteration of Circumstances happens to you, or in whatever Place you dwell, let the Remembrance of it be your constant Companion in all Companies, and let your Mind be constantly employ'd upon that Subject : Whilst others think of nothing but Mirth and Jollity, do you hearken attentively to its Instructions, and let its Admonitions find a sure and easy Passage to your Heart.

DOUBT not it will have Admiffion there. As ignorant as you may be at present, you will soon have no further Occasion for any other Casuist to instruct you in the Duties of a Christian Life. Your Conscience will be thoroughly taught, and able to give itself proper Satisfaction. You will be under no Necessity of disguising your Sentiments, or wire-drawing your Confessor artfully to dispense Remedies against your just Fears ; or to  
manage

manage him so, as he shall give you such Advice as may make you fancy you might carry your Sins along with you into the other World. The Fear of Death, has made Physicians necessary ; and the Forgetfulness of it, Casuists. In a word ; Let neither Business or Diversion make you lose Sight of what I have been saying. converse familiarly with Death, and that will instruct you in Morality better than the most rigorous Authors and Preachers, who write and say such severe Things in their Books and Sermons, of a sudden and unprovided Passage into the other World ; and yet no sooner are they got out of the Pulpit, but they forget what themselves have taught, and live without Controul in a most licentious, disorderly manner.

THE Emperor *Heraclius's* Death's Head, with the following Inscription upon the Front of it, *Thou shalt be to-morrow, what I am at present*, would be a proper Piece of Furniture for every Man's Closet. This admirable Casuist would soon resolve all the Doubts and Difficulties of our Consciences. —





## III.

*A P R A Y E R ; wherein is represented the unfeigned Repentance of a Sinner, and perfect Love towards God.*

**M**Y Lord and my God ! In this Uncertainty of the Time, and Place, and Manner of my Death, in which it is thy Will that I should live ; I desire to adore the Method of thy Providence, in all which thou hast been pleased to ordain concerning it from all Eternity. And not knowing what may be the Sentiments of my Soul at that Time ; I do at present what I desire should be done then ; and I beseech thee to ratify and accept then, that which I now declare and protest before thee.

I THANK thee then, my Lord and my God ! at present ; for in the last Moment of my Life, 'tis possible bereav'd of Speech and Reason, I shall not be able either to speak to, or think of Thee. I thank thee, I say, that thou hast given me a Being : Thou mightest have left me for ever in my first  
Nothing.

Nothing. I thank thee, that thou hast given me Birth in a Christian Age and Country, when I might have been born in an Age and Country of Paganism. I thank thee, that thou hast regenerated me by Baptism.

I ADORE thee, O thou Fountain of my Life of Nature, O thou Fountain of my Regeneration by Grace, O thou ultimate End of my Soul, and my utmost Felicity in Glory !

THOU art the prime Truth, and I believe unchangeably that which thou do'st say : Thou art the sovereign Faithfulness, and I incessantly hope for that which thou dost promise : Thou art the supreme Good, and I love thee only, and desire to do so for ever.

'TIS Thou, O my God, Father, Son, and Holy Ghost ! One in Essence, and Three in Persons, who hast created me by an Effect of thy Power, who hast redeemed me by an Excess of thy Love, who hast sanctified me by the Infusion of thy Grace, who hast conducted me by the Rules of thy Providence, and hast destined me to the Participation of thy Glory.

FOR this End, thou hast admitted me into the Bosom of the Church thy Spouse, and in it hast guided me by the clearest Lights ; thou

hast prevented me with thy most holy Graces, and hast inspired me with the most tender Passions, and hast procured for me thy most glorious Sacraments ; thou hast refreshed me with the Body and Blood of my Saviour Jesus Christ thy only Son, and hast often spread abroad in my Heart the Graces and the Gifts of thy holy Spirit.

How much Love ! how many Benefits ! how many Favours ! how many Blessings ! how many Graces ! how many Mercies has this poor Soul receiv'd ? Which, for all those Kindnesses which thou hast done it, whereof thou only knowest the Number and the Value, returns thee nothing but Acts of Impiety, Infidelity, Ingratitude ; nothing but Transgressions and Crimes, more numerous than the Hairs of my Head, or the Days of my Life.

BUT, O my God, the more I have to be ashamed of in having offended thee, the more will be thy Glory in pardoning me. Sins without Number, such as mine, stand in need of Mercies without Bounds, such as are thine.

THEREFORE, my Lord and my God ! I fly to thy boundless Mercies, being sorry at my Heart that I have provoked thee so long, that I have known thee so late, and loved thee  
thee



thee so little : And were I never to have more than this Moment, I would employ it in loving thee, O thou sovereign Good, because thou art that which thou art, and because thou alone do'st merit the Love and Adoration of all thy Creatures.

H E R E in thy Presence, O Eternal Love ! who wilt be for ever lovely, and never loved enough ; I do detest all the Sins of my Life, because they are repugnant to thy adorable Sanctity ; and I detest these my Sins, for the same Reasons for which Jesus Christ detested them in his Agony in the Garden, and on the same Motives for which thou, O my God, Father, Son, and Holy Ghost, One in Essence, and Three in Persons, do'st detest them.

A N D I offer, for Reparation of these Outrages my Sins have done thee, the Love, Obedience, and Merit of my blessed Lord and Saviour ; and I submit to this Death, as the just Punishment of my Sins, having been a Traitor and disloyal to thee, and therefore most justly sentenced to Death. I submit to the Destruction of my present Being, in Obedience to that Sovereign Dominion which thou hast over me. I submit to all the Descriptions, all the Troubles, all the Agonies, all the Pains, all the Diseases, and all the Torments which thou hast reserv'd for my

Sins and Offences, being all the Satisfaction I am able to make to thy adorable Majesty.

AND being able to do no more, my Lord and my God ! I beseech thee to remember, that I am the Work of thy Hands, the Purchase of thy Blood, the Conquest of thy Cross, the Gage of thy Death, and the Effect of thy Love ; 'tis to thy Death that I unite mine, and to thy Love that I unite mine ; protesting, that I admit no other Sentiments than agree with the Faith of thy Church ; and that I admit no other Motions of my Heart, than those of Hope in thy Merit, and Love of thy Goodness. If there be any thing in me contrary to this, I disown it, I retract it ; and it is my Desire, that the last Motion of my Soul may be one of Adoration, offering up to Thee the Homage of my whole Being, which is more thine than it is my own ; and may it be together a Motion of Love, which, loving thee for thyself, may be continued to all Eternity !

'TIS true, O God ! that notwithstanding all this, I am under great Fears, because my Crimes are so great, and thy Judgments so terrible : but it is also true, that notwithstanding my Fears, my Hopes are greater, because thou art Mercy, and do'st pardon ; thou art great Mercy, and do'st pardon

don without Bounds ; thou art all Mercy, nay Mercy itself, and do'st pardon all.

FULL of this amorous and sweet Confidence which I have in thee, I hope to behold thy Glory in the Land of the Living ; those, I mean, of whom thou art the Resurrection and the Life : And therefore, after I have again adored thy Power which created me, thy Goodness which redeemed me, thy Wisdom which has enlightned me, thy Providence which has governed me, thy Mercy which has so often pardoned me ; I also adore thy Justice, and submit myself to it for that Moment it has decreed to judge me.

BUT I submit, with this Confidence, that thy Mercy will not forsake me, that That will answer for me before thy Justice, and that I shall for ever sing of thy Mercies. *Amen : So be it ! Dr. Lucas.*

*In Gravi Morbo.*

DOMINE Jesu, Unica Salus Viventium, Æterna Vita Morientium ! Tuæ sanctissimæ voluntati me totum submitto tra-  
doque ; sive hanc Animulam in hujus corpusculi domicilio diutius commorari placeat, ad tibi serviendam ; sive ex hoc sæculo demigrare



grare velis, certus non posse perire, quod tuæ misericordiæ commissum est : Carnem hanc fragilem ac miseram æquo deponam animo ; videlicet Spe Resurrectionis, quæ mihi illam reddet multo felicior. Animam quæso ut adversus omnia tentamenta tuâ gratiâ corroboret ; contraque omnes Satanæ assultus, cinge me scuto tuæ misericordiæ, quo olim Martyres tuos adversus horrendos cruciatus, ac mortes crudelissimas, invictos reddidisti. Vide quàm nihil in me sit præsidii : in tuâ ineffabili Bonitate tota est Fiducia. Nihil habeo bonorum Operum quod allegem apud te : Malorum heu ! nimis multum video ; sed per tuam Justitiam confido me in numero Justorum censendum. Tu mihi natus es, mihi sitisti, mihi esuristi, mihi docuisti, mihi orasti, mihi jejunasti, mihi tantum bonorum Operum in hac Vitâ peregisti, mihi acerba passus es, mihi in Crucem pretiosam Animam tuam in mortem tradidisti. Profint mihi nunc quæ sponte donasti, qui te totum mihi donasti. Tuus Sanguis abluat maculas Criminum meorum : Tua Justitia tegat Injustitiam meam : Tua Merita me supremo Judici commendent. Ingraveſcente Morbo, adauge Gratiam tuam, ne vacillet in me Fides, ne titubet Spes, ne refrigescat Charitas, ne terrore Mortis decipiatur humana Infirmitas ; sed posteaquam Mors occuparit Oculos Corporis, Mentis Oculi à te non deflectantur ; quumque Linguae usum ademerit, Cor tamen instanter  
ad

ad te clamet, *In Manus tuas, Domine, commendo Spiritum meum* : Cui Honor & Gloria sine fine. Amen. *Erasmus.*



IV.

ΕΡΕΥΝΑΤΕ τὰς Γραφὰς, καὶ ἐκείναι εἰσὶν αἱ μαρτυροῦσιν περὶ ἐμοῦ. *Joan. v. 39.*

Ἰσθαίω ἐπιστεύθησαν τὰ Λόγια τοῦ Θεοῦ. *Rom. iii. 2.*

Μὴ νομίσῃτε ὅτι ἦλθον καταλῦσαι τὸ Νόμον, ἢ τὰς Περσῆτας· ἐκ ἦλθον καταλῦσαι, ἀλλὰ πληρῶσαι. *Matth. v. 17.*

Ὁ γὰρ Νόμος, καὶ οἱ Περσῆται, καὶ ὁ Ἰησοῦς ἐν λαλοῦσι καὶ συμφωνοῦσιν. *Theophylactus.*

Blessed Lord, who hast caused all holy Scriptures to be written for our learning ; Grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by Patience and Comfort of thy holy Word, we may embrace and ever hold fast the blessed Hope of everlasting Life, which thou

thou hast given us in our Saviour Jesus Christ. *Amen.*

I BELIEVE, O Lord, that thou hast not abandon'd me to the dim Light of my own Reason, to conduct me to Happiness ; but that thou hast revealed in the holy Scriptures whatever is necessary for me to believe and practise, in order to my eternal Salvation.

I SHOULD esteem it no difficult Task to demonstrate perspicuously that the holy Scriptures can be no other than the Word of God himself : By their Antiquity, by their Harmony, by their Efficacy, by the Sanctity and Sublimity of their Matter ; such as could not have enter'd into the Thoughts of Man, without the Inspiration of the Holy Ghost : By the Plainness of their Stile, so full of Majesty, by the Light of prophetical Predictions, by the Testimony of the blessed Martyrs, by a Multitude of Miracles, by the Simplicity of the Penmen and Promulgers, poor Fishermen and Shepherds, who did draw the World after their Oaten Reeds ; and lastly, by the Judgments of God, that have fallen upon such Tyrants and others, as have gone about to suppress or profane the sacred Oracles. —  
Archbish. Bramhall. *Lactantius de Mortibus Persecutorum.*

IMAGINE



IMAGINE a Man of ordinary Insight in Architecture, should come into some large and curious Palace or City newly built, and after a diligent Survey of the Form and Fashion of every particular Room, House, or Street, should find a Model of elder Date than the Work itself, which did bear the just Proportion and Inscription of every Room or Building : This would resolve him, that such exact Correspondency could not fall out by Chance, but that the City or Palace had been built by his Directions, which made the Model, or by some other who made use of his Skill, albeit no handy Workman employ'd in the Building, albeit none but the Architect, or general Director, did perceive as much. Thus all historical Events related in the *New Testament* concerning Christ, his Birth, his Death and Passion, &c. have their exact Maps or Models drawn in the History of the OLD TESTAMENT, besides the express Prophe-tical Inscriptions which instruct us how to refer or compare every Part of the Legal or Historical Model unto the Evangelical Edifice answering to it. This, to every observant Reader, is a concludent Proof, that *one and the same Spirit* did forecast the Models, and in the Fulness of Time accomplish'd the Work itself ; to wit, the building up of *Sion* and *Jerusalem*, tho' this be effected (as Master-builders in like Cases do) by the Hands of inferior

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inferior Workmen, not acquainted or comprehensive of his Project or Contrivances.  
Dr. Jackson.

Τὴ γὰρ ἔστιν ὁ Νόμος ; Εὐαγγέλιον ποικιλι-  
γυμνόνον · τί δὲ τὸ Εὐαγγέλιον ; Νόμος πεπλη-  
ρωμένον. Sanctus Justinus.

ALL the *Canonical Books* of the *Old Testament* were written by inspired Persons, and have been in constant Use among the People of the *Jews*, in their private Houses, and publick Assemblies, even from the first writing them ; for they were preserv'd during the Captivity, and both understood and used by the People. Dr. Jenkins.

THE *Canon* of the *Old Testament* was written by Prophets who had the Assistance of the *Divine Spirit*, which preserv'd them from Error ; and the Approbation of the High Priest, who by *Urim* and *Thummim* could certainly tell whether they were to be assign'd to the Holy Ghost. After the ceasing of this, we have no more *Canon* of the *Old Testament*. Mr. Dodwell.

THE *Canon* of the *New Testament* was secured by the Care used to preserve the Authentick Writings of the *Apostles* in the *Archives* of the Churches — See Mr. Dodwell's Appendix on Occasion of a Fragment  
out

out of the *Libri Lintei* in his *Camdenian Lectures*.

LE Pentateuque est l'Ouvrage de Moïse. Il seroit inutile de s'étendre ici à prouver cette Verité ceux qui contestent ces Livres à Moïse ne sont plus recevables, à le venir troubler, dans la Possession où il s'est maintenu pendant plus des 3000 Ans. Il faudroit qu'ils eussent pour cela des preuves Demonstratives, que Moïse n'est pas Auteur du Pentateuque: Il faut des Raisons d'une entière Evidence, pour contre-balancer le poids d'une Possession si ancienne, appuyée de l'Autorité de Jésus Christ, des Apôtres, et soutenüe du consentement unanime des Eglises Juives, et Chretiennes. — P. Calmet.

EN établissant dans la Republique des *Hebreux* les Prophetes, ou Ecrivains publics, qui prenoient le soin de recueillir fidelement des Actes de ce qui se passoit de plus important dans leur Etat: Il, est inutile de rechercher avec trop de curiosité, comme on fait ordinairement, qui ont été les Auteurs de chaque Livre de la Bible en particulier; parce qu'il est constant qu'ils ont tous été écrits par ces Prophetes dont la Republique des Hebreux n'a jamais manqué, pendant tout le Tems qu'elle a subsisté. P. Simon.

PENDANT qu'*Esd̄ras*, et *Nebémias* faisoient la derniere partie de l'*Histoire Sainte*, *Herodote* com-



commençoit à écrire. Ainsi les derniers Auteurs de l'*Histoire Sainte* se rencontrent avec le premier Auteur de l'*Histoire Greque*. E. de Meaux.

M O S E S Trojanum Bellum nongentos ferè Annos antecessit. *Laëtantius*.

ERRANT igitur qui Deorum cultus ab Exordio Rerum fuisse contendunt ; & priorem esse *Gentilitatem*, quàm *Dei Religionem*, quam putant posterius esse inventam ; quia Fontem, atque Originem Veritatis ignorant. Ibid. — See Mr. *Parker's* Introduction to the *Bibliotheca Biblica* ; and Father *Calmet's Dissertations*. Du Pin's Canon of Scripture ; and Bp. *Cosin's* History of the Canon of Scripture. *Lardner's* Credibility of the Gospel History ; and *Shucford's* Sacred and Prophane History of the World connected.

T H E main Difficulty of the New Testament requires *Study* to unfold it rather than *Revelation*. The Old Testament needed further Revelation to unfold it, and further was promis'd. And accordingly the New Testament was a further Revelation that did unfold it. For the great Difficulty of the Old Testament was in the Sense ; the Language every Child could understand, for it was their Mother Tongue. But the main Difficulty of the New Testament is in the Languages ;  
unlock

unlock that clearly, and the Sense arises easily.  
Dr. *Lightfoot*.

APUD Antiquos, Commentarios ediderunt  
*Hilarius, Ambrosius, Augustinus* in Psalmos;  
*Cyrillus & Procopius* in *Esaïam*; *Origines &*  
*Ambrosius* in Prophetas Minores; *Hieronymus*  
in omnes Prophetas; *Chrysostomus & Theo-*  
*doret* in totum ferè Vetus Testamentum.  
*Waltonius. Bibl. Pol. Proleg.*

CUM enim ab initio prædicaretur Fides  
Gentibus, alleganda erat Veteris Scripturæ  
Fides, Teste Synagogâ; in quo Testimonio  
desinere necesse erat, totum probandi pro-  
cessum. Itaque cum ad Fidem Novis Scrip-  
turis faciendam aggredimur, necesse est totam  
probandi Viam ac Methodum in totius Chri-  
stianismi consensum desinere. *Thorndike.*

CONTROVERSIES, I confess, are necessary,  
the Tongues necessary, Histories necessary, Phi-  
losophy and the Arts necessary, other Know-  
ledge of all Sorts necessary in the Church:  
For Truth must be maintain'd, Scripture  
Phrases opened, Heresy confuted, the Mouths  
of Adversaries stopp'd, Schisms and Novelties  
suppress'd. But when all is done, *Positive*  
and *Præctic* Divinity is it must bring us to  
Heaven: That is it must poise our Judg-  
ments, settle our Consciences, direct our  
Lives, mortify our Corruptions, increase our  
P Graces,

Graces, strengthen our Comforts, save our Souls. Bp. *Sanderfon.*



## V.

WHEN the Creation of the World began now to stand at a remoter Distance, God was pleased to provide a Contemporary Historian, and to appoint a whole Nation for the Keepers of his History, as well as that this Register might be the most Authentick in the World, as that all Mankind might hence be instructed in a Fact, which was so necessary for them to know, and yet so impossible otherwise to be known. Mr. *Pascal.*

THE Testimony upon which we believe that any Proposition in Scripture, or the whole Scripture together, is the Word of God, is *human Testimony*, corroborated by the Subject Matter of the Scripture itself; which as to both its *Moral* and *Doctrinal* Part, as to the End it proposes to attain, and the Means it makes use of in order to attain it, must be confess'd to be so beautiful and so harmoniously consistent, so just and perfect in its *Moral*, and so transcendent in its *Doctrinal* Part, as to speak God its Author  
in



in a way which impartial Reason can never contradict. — Upon human Testimony, I say, corroborated by these collateral Evidences, it is that we believe any Proposition in Scripture, or the whole Scriptures together, to be the Word of God. But then being thus assured of its *Authority*, the Evidence we have for the Truth of each Proposition in Scripture is *Divine Testimony* : We are assured from the former Topic, that it came from God ; and the Evidence we have for its *Truth*, is the Testimony of God. See *The Reasonableness of Assenting to the Mysteries of Christianity*.

FARTHER : These Things are requisite in a Divine Revelation : 1<sup>st</sup>, Antiquity. 2<sup>dly</sup>, Promulgation. 3<sup>dly</sup>, A sufficient Evidence by Prophecies and Miracles in Proof of its Authority. 4<sup>thly</sup>, The Doctrines deliver'd by Divine Revelation must be *righteous* and *holy*, consistent with the Divine Attributes, and suitable to the Condition to whom it is made, and every way such as may answer the Design of a Revelation. All which, that of *Moses* and our *blessed Saviour* have. — Dr. *Jenkins*.

THERE is no doubt but whatsoever God has *revealed* of Himself in Scripture is true ; because Truth and Veracity being a great Perfection in itself, must needs be included

in his Nature, which is the Centre of all Perfection. But yet since there are some Things in Scripture hard to be understood in themselves, and other Things difficult to us, who are not thoroughly acquainted with the *Customs* and *Controversies* they refer to, or with the *Phrase* and *Language* of the Age they were written in, it is impossible for us, many times, to comprehend its Meaning by the meer *Clink* and *Sound* of the Words, without expounding its *obscure Passages* by its *plain Ones*, and its *particular Propositions* by its general Current; and to found any *Doctrine* or *Opinion* upon *obscure* and *particular Phrases*, that seemingly contradict the *plain* and *general Drift*, and then to expound the *plain* into the *seeming Sense* of the *obscure*, and the *general Current* into the *seeming Sense* of the *particular Phrase*, is a most egregious Prevarication on the holy Scripture. Dr. Scot.

I HAVE never observ'd any thing more repugnant to the true Sense of Scripture, than some Things which have been express'd altogether in the *Phrase of Scripture*. Archbp. Bramhall.

THE surest and safest Construction of Phrases and Passages in the New Testament, is not by framing a Sense of our own, which we think fair and probable, but by observing  
how

how such Phrases and Passages were understood by them to whom they were then uttered, according to the common Use and Signification of such Phrases and Passages in the vulgar Sense and Use of the Nation.

THE greatest Part of the New Testament may be observed to speak in reference to something or other commonly known, or used, or spoken among the *Jews*; and even the difficultest Passages in it might be brought to far more Facility than they be, if these References were well observ'd. There are divers Places where *Commentators*, not able to clear the Sense for want of this, have been bold to say the Sense is corrupt, and so frame a Text of their own Heads: Whereas the Matter skilfully handled in this way might have been made plain. Dr. *Lightfoot*.

THE taking those Places of Scripture which were wrote on particular Occasions, and adapted to the State of Things, and the Circumstances of those to whom they were directed, and applying them equally to all Times and Persons, has been the Occasion of most of those Errors which have in all Ages disturb'd the Peace of the Church. See *The Obligation of Acting according to Conscience*.

To condemn the Authority of Scripture through Pride, not to believe it through Incredulity,



credulity, to contradict and withstand the Truths contained in it thro' Slothfulness, and not to obey it thro' worldly and carnal Affection, is a most heinous Offence when it is voluntary, and in a Matter of such Importance. The Scripture is a Letter from our heavenly Father : We have but little Reverence for such a Father, or Love for our heavenly Country, if we despise, neglect, or disrespect the Letters which come to us from thence. —

IT is a very great Proof of the Truth of Religion, and of the Certainty of those Things which the *Evangelists* relate, that they were written by a great Number of Historians, without Support, Pretensions, Combinations, or human Talents : They were written whilst they were all fresh, in the midst of the most violent Opposition of the *Jews* against the *Gospel*, and yet no one at that Time writing any thing to the contrary : That they were written without any Heat, Invectives, or Bitterness, tho' they are no other than the History of the most unjust and cruel Persecution, and even Death of their *Master* : That they were taken from Eye-witnesses, have been received by all the World, and confirm'd by innumerable Miracles. F. *Quefnell*.

By being daily conversant in the Scriptures,  
we make the Knowledge and Sense of our  
Duty,

Duty, as ready and present to our Minds, as the daily Temptations to Sin, and Occasions of doing well or ill, are. Books that are written to any other good Purpose, but that of Practical Religion, may yield all the Advantage we can receive from them, by being read once or twice over. But the Scriptures are to be read constantly, tho' we know them, and are establish'd in the Truth ; because it is the present Sense of those divine Truths we learn from thence, that must enable us to do well under Temptations. No Man ever became a good *Christian*, merely because he once knew why he should be so, but because he often consider'd it ; and therefore they must often converse with the same divine Truths, by reading or attending to the Scriptures, without which we cannot expect to arrive at any considerable Degree of Virtue and Piety.

I THANK God I am a *Christian* ; and so long as I have the Scriptures by me, I enjoy the Means of understanding what Revelations God has made known to us by his Son : For they contain those Doctrines which were proved by the Demonstration of the Spirit and of Power. These Doctrines are so far from being *Foolishness* to me, or rejected by me, because they are not knowable by meer *Natural Reason*, that I should be guilty of *inexcusable Madness*, if I should not surrender up my Belief unto them ; tho' I could not

possibly find them out, nor have known them, unless they had been *revealed*; yet being *revealed*, I discern the great Wisdom and Goodness of God towards us in them; still acknowledging that I know but in Part, and that there is a Depth of Wisdom in the *Mysteries* of the *Gospel* which my Understanding cannot reach. But the Truth of these Revelations I learn principally from the Testimonies given to them, and the Sense of them, (not excluding other Helps) by comparing one divine Revelation with another. *Clagget contra Owen.*



## VI.

**I**F the Scriptures were false, it would be impossible to discover them to be so; and it is inconsistent with the Truth and Goodness of Almighty God, to suffer a Deceit of this Nature to pass upon Mankind. — Therefore, here is the Object or Thing to be believed, *viz.* That the Revelation deliver'd to us in Scripture is from God. 2. The Motive or Evidence to induce our Belief, *viz.* Human Testimony. 3. A Confirmation of that Testimony, *viz.* The Divine Goodness and Truth. The Object, therefore, or Thing to be believed, is the same to us, that it was  
to



to those who saw the Miracles by which the Scriptures stand confirm'd, *viz.* the revealed Will of God ; and the Foundation of our Belief is the same with theirs, *viz.* the Divine Goodness and Truth ; The only Difference is this, that tho' we believe the same Things, and upon the same Reasons with them, yet we have not the same immediate Motives or Evidence, to induce our Belief. They were assured from what their own Senses received ; but we have our Assurance from the Testimony of others. — No Evidence can satisfy Sense so much indeed, nor perhaps so much affect the Passions, as that of Sense : but there may be other Evidence, which may give as clear Conviction, and altogether as good Satisfaction to Reason, as that which is immediately derived from our Senses, concerning the Beings of Objects, or the Truth of Matters of Fact. — If therefore it be enquired, Why we believe the Scriptures to be the Word of God ? The Answer is, Upon the Account of Miracles and Prophecies. If it be ask'd, How we know these Miracles and Prophecies are true, and not feigned ? I answer, Because we have them related with all the Circumstances of Truth, which a Matter of Fact is capable of, and therefore may safely be relied upon, as any Thing which we do ourselves, or hear. —

IN short ; the Miracles related in the Scriptures, will as effectually prove a Divine Revelation to us, as they could to those that saw them : but the Difference is, that they believed their Senses, and we believe Them ; and, all Things consider'd, we have as much Reason to believe upon their Evidence, as they could have to believe upon the Evidence of their Senses. Dr. *Jenkins*.

OUR Faith concerning the Facts said to be done by our Saviour, are not only secured to us by the *Evangelical* Historians, and that justified by Eye-witnesses, the Evidence of Miracles, and the successive and uncontrouled Consent of all Ages of the Church, but (as to the Substance of them) by the plain Confession of *Heathen* Writers, and the Enemies of Christianity. *Tacit. Annal. lib. 15.* tells us, that the Author of this Religion was *Christ*, who, under the Reign of *Tiberius*, was put to Death by *Pontius Pilate* the Procurator of *Judæa*. — Some other particular Passages concerning our Saviour, are taken Notice of by other *Gentile* Writers : The Appearance of the Star, by *Calcidius* ; the Murder of the Infants, by *Macrobius* ; the Eclipse at our Saviour's Passion, by *Pblegon Trullianus* : Not to speak of his Miracles, frequently acknowledged by *Celsus*, *Julianus*, and *Porphry*. Dr. *Cave*.

BEFORE

BEFORE I conclude this Topick, I shall remark what Opinion *Julian* the Apostate, that bitter and inveterate Enemy of Christianity, entertained concerning the *New Testament*. This we may easily learn from what he wrote and publish'd against our holy Religion: Which may be seen in M. *Spanheim's* Edition of his Works, wherein St. *Cyril's* Answer to the Books of that Emperor, with what remains of the Books themselves, against the *Christians*, is printed, as it is also in *Cyril's* own Works. There we shall find that *Julian* expressly mentions the Writings of the four *Evangelists* by Name, of St. *Paul*, and St. *Peter*, as their own proper and undoubted Works; that he speaks of the Genealogy of our Saviour, as recorded by St. *Matthew* and St. *Luke*; that he quotes Passages out of St. *Matthew*, St. *John*, out of the *Acts* of the *Apostles*, out of St. *Paul's* Epistle to the *Romans*, and of the First to the *Corinthians*, and disputes against them. To which may be added, that he speaks of the Writings of St. *Matthew*, and St. *Luke* also, in his Epistles.

THE Inferences which naturally arise from hence, are these Two. First, That it was well known among the Heathens, that the Books of the New Testament, as embraced by the Catholics, were the Records upon which



which the Christian Religion was founded ; and accordingly *Julian* sets himself directly to oppose, what was deliver'd in them, as the most ready way to overthrow and ruine Christianity. Secondly, That there was then no Reason known, why the Books should be suspected, as not really wrote by those Persons to whom we ascribe them, or why they should be judged to have been changed and altered by the Catholicks. For if there had been the least probable Ground for such an Accusation, we may be sure that this learned and keen Adversary of theirs would not have forgot to lay it to their Charge ; he would never have cited the Books, as the genuine Works of St. *John* and St. *Paul*, &c. but affirmed plainly they were the Forgeries and Contrivances of later Times, drawn up by he knew not whom, to advance the Credit and Reputation of their Master. Since therefore he does nothing of this, but the quite contrary ; since he quotes these Pieces as the Writings of the Apostles, and Apostolick Men, and never accuses the Christians of Falsifications or Corruptions, we may be certain that he knew of nothing which could be justly objected against them, as to this Particular. —

WHEREAS there are Those in our Days, who, above Thirteen Hundred Years after him, pretend to discover that, which neither  
he,

he, nor any of the learned Assertors of *Heathenism* could do ; and bear the World in hand, that those ancient Monuments of our Faith, which are ascribed to the Evangelists and Apostles, are none of theirs, but the Impostures and Contrivances of designing Men, who have imposed them upon the credulous, unthinking Part of Mankind. As if they had greater Means and Opportunities of discovering the Forgery at this Distance (if there was one) than *Julian* and the zealous Maintainers of the *Pagan* Religion had so long ago ; or as if all the Christian World, for so many Centuries, (except themselves, and a few more) had been destitute of Integrity and Understanding. But whether the *Weakness* or *Confidence* of such Pretences be greater, I shall leave the Reader to determine. *Richardson contra Toland.*

DANS le Report qu'ont ensemble les Livres des deux Testaments, il y a une Difference de considerer ; c'est que les Livres de l'ancien Peuple ont été composez en divers Temps.— Dans le Nouveau Testament Dieu a suivi une autre Conduite. Il ne veut plus rien révéler de Nouveau à son Eglise apres J. Christ. En lui est la Perfection & la plenitude ; et tous les Livres divins qui ont été composez dans la Nouvelle Alliance l'ont été au Temps des Apôtres.

DIEU

DIEU à toujours gardé cet admirable Ordre, de faire écrire les choses dans les Temps qu'elles étoient arrivées, ou que la memoire en étoit récente. Ainsi ceux qui les scavoient, les ont écrites ; ceux qui les scavoient ont reçus les Livres qui en rendoient Temoinage. — Elle a aussi été confirmée, par le Sang, et par le Martyre, tant de ceux qui ont écrit ces Livres divins, que de ceux qui les ont reçus. *E. de Meaux.*

ALL the Books of the *New Testament* we now receive for *Canonical*, were writ occasionally between the Years LII and XCVII. And during that Interval of XLV Years, every Book, in the Places whither it was sent, or where it was known, was immediately as *Sacred* and *Canonical*, as ever it was after. Nor did the Church loiter and delay in making a *Canon* or Collection of them ; for within two Years after the writing of *St. John's Gospel*, the *Evangelical Canon* was fix'd : And within X after that, an *Epistolical Canon* was made : quick enough, if it be consider'd, that they were to be gather'd, whither they had been directed, from so many and so distant Parts of the World. *Phileleutherus Lipsiensis.*



*A PRAYER for a right Use of  
the Holy Scriptures.*

**A**LMIGHTY God, who hast not abandon'd us to the dim Light of our own Reason to conduct us to Happiness ; but when Mankind had miserably mistook the Object of their Worship, and the right manner of performing it, wer't graciously pleased to reveal to us, in the holy Scriptures, whatever is necessary for us to believe and practise, in order to our eternal Salvation ; Grant that I may with Care and Diligence apply myself to the reading of those sacred Volumes, and do thou open my Eyes that I may see the wondrous Things of thy Law. Let me peruse them with that Reverence and Respect which is due to thy gracious Manifestations ; with an entire Submission of my Understanding to thy divine Authority, and with a sincere and stedfast Resolution of Mind, to govern my Life by the Maxims of thy holy Gospel, and to obey and submit to thy blessed Will in every Thing. Let thy precious Promises quicken my Obedience, and make me fruitful and abounding in the Work of the Lord. Let thy dreadful Threatnings fright me from my Sins, and make me speedily depart from all Iniquity : And thou who workest in me both to will and to do of thy  
good

good Pleasure, teach me to obey all thy Commandments, to believe all thy Revelations, and make me Partaker of all thy gracious Promises, through Jesus Christ our Lord. *Amen.* Mr. *Nelson.*

GRANT me, I beseech thee, Almighty and most merciful Father, a quiet Mind, and a sound Body, a good Report, and a liberal Conversation, in all Piety, Prudence, and Chastity; and at last, (if I may not be a Martyr for thy Truth) grant me a mild Death, and happy Immortality, for Christ Jesus's Sake, the Source of all Blessings, as well visible and secular, as invisible, inconceivable, and everlasting. *Amen.*

CHRIST is ascended up on High, hath led Captivity Captive, and given Gifts unto Men, that God might dwell amongst us. Set up thy Self, O Jesus! above all the Heavens, and thy Glory above the Earth. I now worship Thee with all Humility and Affection, as thy Apostles did, when thou departedst from Mount *Olivet* to the Joy of supercelestial Glory. Dr. *Bernard.*

*De CHRISTI ad Cælos Ascensu.*

DEMISSUS astris in finum  
Christus, Parentis Virginis,  
In alta tendit, ad Deum  
Nostrum Patrem, suum Patrem.

Scandendo

Scandendo Captivam trahit  
Captivitatem : dexteræ  
Nunc junctus æterni Patris  
Dator bonorum est omnium.

Homo & Deus connectitur  
Hic fœdere insolubili  
Homo & Deus pro Crimine  
Hic deprecatur omnium.

Ad hunc eamus liberè,  
Spe non labante, nec fide :  
Humana quem textit Caro,  
Est proximus Deus Deo.

Supra levatus Angelos,  
Cœlorum & Altitudinem :  
Probatus & per omnia,  
Doleret ut nostram Vicem.

Rex noster atque Pontifex,  
O Christe votis annue,  
Causam tuendam Ecclesiæ  
Auctoritate suscipe :

Noscamus ut Patrem Deum,  
Et Te Patronum Filium  
Verè invocemus, & ducem  
Sanctum sequamur Spiritum.

*Fabricius Chemnicensis.*





♀

## *DIES VENERIS.*

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I.



A N E Oratio mea præveniet Te.

PSAL. lxxxviii. 13.

BENEDICTUS es Domine,  
 Qui produxisti ex Terra  
 Bestias & Jumenta,  
 Et Creasti Hominem  
 Ad Imaginem Tuam,  
 Ut dominaretur Terræ,  
 Et Benedixisti Illi.

GEN. i.

BENEDICTUS es Domine,  
 Propter magnum & pretiosum Promissum  
 tuum (hâc in Die) de Vivifico Semine, & eo  
 quod in plenitudine Temporum, illud im-  
 plexeris, hâc ipsâ in Die.

BENEDICTUS

BENEEICTUS es Domine,  
Propter sacras Passiones  
Hujus Diei ;  
O per Salutares Passiones tuas,  
Hâc in Die susceptas,  
Salva nos Domine !

I BLESS thee, O Lord Almighty, that thou hast made the World out of Nothing, and created me and all Mankind after thy own Image, and hast set us over the Works of thy Hands, and given thy holy Angels Charge over us, to keep us in all thy Ways : And that after the early Loss of Paradise, and our many and late Transgressions and Presumptions, thou yet openest the Door of Repentance and Life to us all, allowing us all Means of Emendation and Conversion, the admirable Treasure of the divine Scriptures, the wonderful Benefits of the holy Sacraments, innumerable Patterns of good Living and Dying, and, together with all the Comforts of this visible World, the Hope of everlasting Felicity, thro' Jesus Christ our Lord. *Amen.*

How hard it is for *Natural Reason* to discover a *Creation* before revealed ; or being revealed, to believe it ; the strange Opinions of the *old* Philosophers, and the Infidelity of the *modern* Atheists, is too sad a Demonstration. To run the World back

to its first Original and Infancy ; and (as it were) to view Nature in its Cradle, to trace the Outgoings of the *Ancient of Days* in the first Instance and Specimen of his Creative Power, is a Research too great for any mortal Enquiry ; and we might continue our Scrutiny to the End of the World, before *Natural Reason* would be able to find out when it begun.

EPICURUS's Discourse concerning the Original of the World, is so fabulous and ridiculously merry, that we may well judge the Design of his Philosophy to have been Pleasure, and not Instruction.

ARISTOTLE held, that it stream'd by con-natural Result and Emanation from God, the Infinite and Eternal Mind, as Light issues from the Sun ; so that there was no Instance of Duration assignable of God's eternal Existence, in which the World did not also coexist.

OTHERS held a fortuitous Concourse of Atoms. But all seem jointly to explode a *Creation* ; still beating upon this Ground, *That to produce Something out of Nothing, is impossible, and incomprehensible. Incomprehensible* indeed I grant, *but not therefore Impossible.*

— THERE



T H E R E is not the least Tranfaction of Sense and Motion in the whole Man, but Philosophers are at Loss to comprehend ; I am sure they are, to explain it. Wherefore, it is not always rational to measure the Truth of an Assertion, by the Standard of our Apprehension.

B U T to bring Things even to the bare Perceptions of Reason, I appeal to any one who shall impartially reflect upon the Ideas and Conceptions of his own Mind, whether he does not find it as easy and suitable to his natural Notions, to conceive that an Infinite, Almighty Power might produce a Thing out of *Nothing*, and make that to exist *de novo*, which did not exist before ; as to conceive the World to have had no Beginning, but to have existed from Eternity.

*G O D created Man in his own Image, in the Image of God created he him. Gen. i. 27.*

I N this Chapter we have God surveying the Works of the Creation, and leaving this general Impress or Character upon them, *That they were exceeding good.* What an Omnipotence wrought, we have an Omniscience to approve. But as it is reasonable to imagine, that there is more Design, and consequently more of Perfection, in the last Work, we have God here giving his last

Stroke, and summing up all into Man, the Whole into a Part, the Universe into an Individual : So that whereas in other Creatures we have but the Trace of his Footsteps, in Man we have the Draught of his Hand. In him were united all the scatter'd Perfections of the Creature ; all the Graces and Ornaments, all the Airs and Features of Being, were abridged into this small, yet full System of Nature and Divinity. As we might well imagine that the great Artificer would be more than ordinarily exact in drawing His Own Picture.

Now this Image of God in Man consisted at first *in an Universal Rectitude of all the Faculties of the Soul, by which they stood apt and disposed to their respective Offices and Operations.* As may be made appear, by taking a Survey of the *Understanding, the Will, and the Affections.*

ADAM came into the World a Philosopher, which sufficiently appeared by his writing the Nature of Things upon their Names : He could view Essences in themselves, and read Forms without the Comment of their respective Properties : He could see Consequents yet dormant in their Principles and Effects, yet unborn, and in the Womb of their Causes. His Understanding could almost pierce into future Contingents ; his Conjectures improving



proving even to Prophecy, or the Certainties of Prediction ; 'till his *Fall*, it was ignorant of nothing but Sin, or at least it rested in the Notion, without the Smart of the Experiment. — Study was not then a Duty ; Night-watchings were needless ; the Light of Reason wanted not the Assistance of a Candle. This is the Doom of *Fallen Man*, to labour in the Fire, to seek Truth *in Profundo*.

I CONFESS, 'tis difficult for us who date our Ignorance from our first Being, and were still bred up with the same Infirmities about us, with which we were born, to raise our Thoughts and Imaginations to those intellectual Perfections that attended our Nature in the Time of Innocence. — But by rating Positives by their Privatives, and other Arts of Reason, by which Discourse supplies the Want of the Reports of Sense ; we may collect the Excellency of the Understanding *then*, by the glorious Remainders of it *now* ; and guess at the Stateliness of the Building, by the Magnificence of its Ruins.

IT was also the Privilege of *Adam* innocent to have the Notions of *Morality* firm and untainted, to carry his Monitor in his Bosom, his Law in his Heart, and to have such a Conscience as might be its own Casuist.



HE had no Catechism but the Creation, needed no Study but Reflection, read no Book but the Volume of the World, and that not for Rules to work by, but for Objects to work upon : Reason was his Tutor, and first Principles his *Magna Moralia*. The Decalogue of *Moses* was but a Transcript, not an Original. All the Laws of Nations, and wise Decrees of State, the Statutes of *Solon*, and the Twelve Tables, were but a Paraphrase upon this standing Rectitude of Nature, this fruitful Principle of Justice. — In short, there was then as great a Disparity between the Practical Dictates of the Understanding then, and now, as there is between Empire and Advice, Counsel and Command, between a Companion and a Governor. Bp. *Andrews*. Dr. *Bernard*. Dr. *South*.



## II.

LET us, in the next Place, take a View of this *Image* of God, as it was stamped upon the Will. It is much disputed by Divines, concerning the Power of Man's Will to *Good* and *Evil* in the State of Innocence ; and upon dangerous Precipices stand their Determinations on either Side. — I shall  
not

not presume to interpose dogmatically in a Controversy that I look never to see decided. — But doubtless we may affirm the *Will* of Man, in the State of Innocence, had an entire Freedom, a perfect Equipendency and Indifference to either Part of the Contradiction, to *stand*, or *not to stand*, to *accept* or *not accept* the Temptation. I will grant the *Will* of Man *now* to be as much a Slave as any one will have it, and be only *free to Sin*; that is, instead of a Liberty to have only a Licentiousness: yet certainly this is not Nature, but Chance. We were not born crooked: We learn'd these Windings and Turnings of the Serpent, and therefore it cannot but be a blasphemous Piece of Ingratitude to ascribe them to God, and to make the Plague of our Nature, the Condition of our Creation.

THE *Will* was then ductile and pliant to all the Motions of right Reason; it met the Dictates of a clarify'd Understanding half-way. And the *active Informations* of the Intellect filling the *passive Receptions* of the Will, like *Form* closing with *Matter*, grew actuate into a Third and distinct Perfection of Practice; The Understanding and will never disagreed; for the Proposals of the one never thwarted the Inclinations of the other.

PASS we now from Man's Intellect and Will to the *Passions*; which have their Residence

fidence and Situation chiefly in the Sensitive Appetite. For we must know, that inasmuch as Man is a Compound and Mixture of Flesh as well as Spirit, the Soul, during its Abode in the Body, does all Things by the Mediation of these Passions and Inferior Affections.

AND here the Opinions of the *Stoicks* was famous and singular, who look'd upon all these as sinful Defects and Irregularities, as so many Deviations from right Reason, making *Passion* to be only another Word for *Perturbation*. *Sorrow*, in their Esteem, was a Sin scarce to be expiated by another; to *Pity*, was a Fault; to *Rejoice*, an Extravagance; and the Apostle's Advice, *to be angry and sin not*, was a Contradiction in their Philosophy. But in this they were constantly outvoted by other Sects of Philosophers, neither for Fame nor Number less than themselves: So that all Arguments brought against them from Divinity would come by way of Overplus to their Confutation. To us let this be sufficient, that our Saviour *Christ*, who took upon him all our *Natural* Infirmities, but none of our *Sinful*, has been seen to *weep*, to be *sorrowful*, to *pity*, and to be *angry*. Which shews, that there may be Gall in a Dove, Passion without Sin, Fire without Smoke, and Motion without Disturbance.

IN



IN the State of Innocence the Passions acted without any of their present Jars, Combats, or Repugnances ; all moving with the Beauty of Uniformity, and the Stilness of Composure. Like a well-govern'd Army, not for Fighting, but for Rank and Order. I confess, the Scripture does not expressly attribute these several Endowments to *Adam* in his first Estate. But all that I have said, and more, may be drawn out of that short Aphorism, *God made Man upright*, Eccles. vii. 29. And since the opposite Weaknesses now infest the Nature of Man fallen, if we will be true to the Rule of Contraries, we must conclude, that those Perfections were the Lot of Man innocent.

LET what has been said serve to remind us of the irreparable Loss that we sustain'd in our first Parents, to shew us of how fair a Portion *Adam* disinherited his whole Posterity by one single Prevarication. Take the Picture of a Man in the Greenness and Vivacity of his Youth, and in the latter Date and Declensions of his drooping Years, and you will scarce know it to belong to the same Person ; there would be more Art to discern, than at first to draw it. He is, as it were, a new Kind of Species ; the Plague of Sin has even alter'd his Nature, and eat into his very Essentials. The Image of God is wiped out, the Creatures have shook off his Yoke, renounced

nounced his Sovereignty, and revolted from his Dominion. Distempers and Diseases have shatter'd the excellent Frame of his Body, and, by a new Dispensation, *Immortality is swallowed up of Mortality.*

THE same Disaster and Decay also has invaded his Spirituall : The Passions rebel, every Faculty would usurp and rule ; and there are so many Governors, that there can be no Government. The Light within us is become Darkness ; and the Understanding, that should be Eyes to the blind Faculty of the Will, is blind itself, and so brings all the Inconveniences that attend a blind Follower under the Conduct of a blind Guide. He that would have a clear ocular Demonstration of this, let him reflect upon that numerous Litter of strange, senseless, absurd Opinions, that crawl about the World, to the Disgrace of Reason, and the unanswerable Reproach of a broken Intellect.

THE two great Perfections that both adorn and exercise Man's Understanding, are *Philosophy* and *Religion*. For the first of these, take it even among the Professors of it, where it most flourished, and we shall find the very first Notions of common Sense debauched by them. For there have been such as have asserted, *That there was no such Thing in the World as Motion : That Contradictions may be true.*



*true.* There has not been wanting one that has denied *Snow to be White.* Such a Stupidity or Wantonness had seized upon the most raised Wits, that it might be doubted whether the Philosophers or the Owls of *Athens* were the quicker-sighted. But then for Religion; what prodigious, monstrous, mishapen Births has the Reason of fallen Man produced! It is now almost Six Thousand Years that far the greatest Part of the World has had no other Religion but Idolatry. And Idolatry certainly is the First-born of Folly, the great leading Paradox, nay, the very Abridgment and Sum-total of all Absurdities. ——— So great is the Change, so deplorable is the Degradation of our Nature, that whereas before we bore the *Image* of God, we now retain only the *Image* of Men.

LET us learn therefore from hence the Excellency of the *Christian* Religion, in that it is the great and only Means that God has sanctified and designed to repair the Breaches of Humanity, to set fallen Man upon his Legs again, to clarify his Reason, to rectify his Will, and to compose and regulate his Affections. The whole Business of our *Redemption* is, in short, only to rub over the defaced Copy of the Creation, to reprint God's Image upon the Soul, and (as it were) to set forth Nature in a second and a fairer Edition. Dr. South.

III. FOR





## III.

**F**OR my own Part, I cannot but declare, that so soon as the *Christian* Religion discovers to me this one Principle, that Human Nature is depraved and fallen from God ; this clears up my Sight, and enables me to distinguish throughout the Characters of so divine a Mystery. For such is the whole Frame and Disposition of Nature, as, in all Things within and without us, to bespeak the Loss of God's more immediate Presence, and more favourable Communications.

WITHOUT this divine Information, what would be left for Men to do, but either immoderately to exalt themselves, by the remaining Sense of their former Grandeur, or no less immoderately to abase themselves, by reflecting on their present Infirmary ? For not being in a Capacity of absolute Truth, 'tis impossible they should arrive at perfect Virtue : Some looking on Nature as indefectible, others as irrecoverable, they must of Necessity fall either into Vanity or Idleness, the two great Sources of all Vice. For they could not but either abandon themselves through

through Negligence, or cure their Negligence by flattering their Pride. If they knew the Excellency of Man, they would be ignorant of his Corruption, so as easily to escape the Danger of Remissness and Sloth ; but, at the same time, to lose themselves in haughty Conceit. Or, if they were sensible of the Infirmary of Nature, they should be Strangers to its Dignity, so as easily to refrain from being transported with Presumption ; but, at the same time, to plunge themselves into Despair.

HENCE arose the various Sects of the *Stoicks* and *Epicureans*, of the *Dogmatists* and *Academicks*, &c. It is the *Christian* Religion alone, which has been able throughly to cure these opposite Distempers ; not so as to drive the one out by the other, according to the Wisdom of the World ; but so as to expel them both by the Simplicity of the Gospel. For while it exalts the Good and Pious even to a Participation of the Divinity itself, it lets them understand, that, in this their sublime Estate, they still retain the Fountain of all Corruption, which renders them, during their whole Life, subject to Error and Misery, to Death and Sin. And at the same time it assures the most Impious, that they are not yet incapable of sharing the Grace and Blessing of a Redeemer. Thus, speaking not without Terror to those whom it justifies,  
nor



nor without Comfort to those whom it condemns, it so wisely tempers Hope and Fear, in regard to this double Capacity of Sin and of Grace; which is common to all Mankind; that it abaseth infinitely more than unassisted Reason, yet without Despair, and exalts infinitely more than Natural Pride, yet without puffing up : Hereby demonstrating, that being alone exempt from Error and Vice, it can alone challenge the Office of Instructing and of Reforming Men.

THE Philosophers never furnished Men with Sentiments agreeable to these two Estates. They either inspired a Principle of pure Grandeur, and this cannot be the true Condition of Man, or else of meer Abjectness; and this Condition is as ill-proportion'd as the former. We ought to preserve a Sense of Humiliation ; yet not as the Character of our Nature, but as the Effect of our Repentance ; not such as should fix us in Desperation, but such as should dispose and lead us on to Greatness. Nor ought we to be less affected with the Motions of Grandeur ; yet of such as proceeds from Grace, not from Merit, and such as we arrive at by the Discipline of Humiliation.

No Man is so happy as the true *Christian* ; none is so rational, so vertuous, so amiable. With how little Vanity does such an one reflect on himself as united to God ? With  
how



how little Abjeſtneſs does he rank himſelf with the Worms of the Earth ?

W H O then can withhold his Belief or Adoration from ſo divine a Guidance and Light ? For is it not clearer than the Day, that we ſee and feel within ourſelves indelible Characters of Excellence ? And is it not full as clear, that we experience every Moment the Effects of deplorable Baſeneſs ? What elſe therefore does this *Chaos*, this monſtrous Confuſion in our Nature, but proclaim the Truth of theſe two Eſtates, and that with a Voice ſo powerful, as is always to be heard, and never to be reſiſted ? *Monſ. Paſcal*, tranſlated by *Dr. Kennet*.

A N D yet ſome will ſay, that if the Sin of the Firſt Man was to involve all his Poſterity in Guilt, and that Sin certainly foreſeen ; it was not conſiſtent with the Goodneſs of God, to make a Creature upon thoſe Terms.

N A Y, but, O Man ! *who art thou that replieſt againſt God ? Shall the Thing formed ſay to him that formed it, Why haſt thou made me ſo ? Hath not the Potter Power over the Clay ?* Rom. ix. 20, 21. I am ſure we have but one Rule by which to judge of what is fit for God to do ; and that is, *by what He hath done*. But theſe bold Exalters of human Reaſon, as they ſet Bounds to the Perfections

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of

of their Maker, so they will measure his Actions by it. To make a Creature, by whose single Crime so numerous a Progeny should be ruin'd, and that Crime certainly foreseen, is, with them, no less than Injustice and Cruelty. If it be so, say they, Millions of Millions are called up out of *Nothing*, (the Abode of unquestionable Security) only to be thrown headlong into Misery by arbitrary Omnipotence. But there is not more Impiety than Falshood in this pompous Objection; for it supposes the Sin of Man inevitable, and his Doom irreverfible.

'Tis true indeed, *Adam's* Fall, by God's permissive Decree, was certain in the Event; but with respect to that Ability which God had given him to stand, not unavoidable: He fell by a free Act of his own Will, which was foreseen, but not caused by God; and his Doom was so far from being irreverfible, that he was immediately rescued from it by a most amazing Act of Mercy. A New Covenant is made with him, agreeable to the present Frailty of his Nature: The Son of God himself takes his Flesh, that in it He may undergo his Penalty, by dying for him, and in his Life of Sorrow upon Earth, performed the whole Law; that Man, who had lost his own Righteousness, might be cloathed with His. — An unfinning Obedience is no longer rigorously exacted, but

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an imperfect, if sincere and entire, is accepted : And in this weak and tottering Condition of Man, if he should fall even from that, he has not only Leave to rise again by Repentance, but the assisting Hand of God also to help him up.

Now, where is there any Injustice or Cruelty in the Maker, or least Hardship upon the Creature ? Doth not Man's Happiness or Misery, by the Grace of God, still depend upon his own Choice ? And can any Christian pretend Ignorance of it ? Is not the History of our Redemption transmitted down to us in the same Page with that of our Fall ? And if these daring Objectors in the End find only the severe Justice of God fall to their Lot, is it not because, to clamour at That, they wilfully shut their Eyes against his Mercy ? —

THIS is the Mystery of Godliness, which Angels themselves, though unconcern'd in the Benefits, gaze upon with Admiration ! while many of the depraved Sons of *Adam* are labouring to dispute their Saviour out of the Value of his Blood, and themselves out of their Salvation, by it. Perverse Men ! who will not own the Derivation of any Guilt from their Forefather, when they are copying his very Sin in the Pride and Infidelity of it. Doth not the plainest Scripture



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stare them in the Face and tell them, That *as by one Man's Disobedience, many became Sinners; so by the Obedience of one, many shall be made Righteous: That as in Adam all died, so in Christ shall all be made alive?* Rom. v. 19. —

LET us offer up our hearty Prayers to God, that in his own good Time he will be pleased to rescue these unhappy Men from the Delusions of *Satan*, and pull off the Scales from their Eyes, that they may one Day *discern the Things which so much belong to their Peace*: That He will also be graciously pleased to confirm and strengthen us in the true *Faith*, and inspire us with Courage *to contend earnestly* for it, against all Opposers: That he will kindle in our Hearts the most ardent Affections for our blessed Lord, who endured such bitter Sufferings, to redeem us from the Power of Sin and Death; and that this Flame of Love may shine forth in all the Branches of an entire and sincere Obedience: So shall we, the condemned Criminals, on whom the Sentence of Death had passed, be Partakers in the Triumphs of the Cross, and reign with our blessed Redeemer for ever. Dr. Delaune.



IV.

*A PRAYER for our ENEMIES.*

*By St. BASIL.*

**O** LONG-SUFFERING and Eternal King; that for the Condemnation that came by the Tree, wert lifted up on the Tree, (and taken from this Earth by that shameful Death), and hast shewed-forth thy Self, to all that chuse to follow thy Steps, a Pattern and Copy of Long-sufferance and Patience; that offeredst up thy Intercession to thy Co-eternal Father, for those very Fighters against God who crucified Thee; Do Thou, O Lord, Thou the same Lover of Mankind, afford thy Mercy and Pardon to all that are Enemies to us, who either by Treachery, or Reproach, or Contumely, or Envy, or any other Means, thro' the Treachery of the Devil, that Lover of Hatred, have expressed their Malice or Madnes against us. Change their Counsels from that which is mischievous, to a sweet Christian Temper of Gentleness; infuse into their Hearts sincere, unfeigned Love; bind them fast to us in the inviolable Bands of  
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spiritual Friendship ; and by what Means Thou knowest most fit, make them Partakers of thy pure Life. As for them that love us, or for thy holy Name's-sake do administer to our bodily Necessities, repay them with the Riches and Abundance of thy Gifts, and vouchsafe them the Lot and Portion of faithful Servants, and wise Stewards : And for those that out of good Affection have remember'd our Infirmities, or have prayed for us, reward them with thy plenteous Grace. To those that have commanded us miserable unworthy Creatures to pray for them, grant those Things that are profitable for them, and yield them those Requests of theirs which tend to their Salvation ; and send them from thy holy Place, thy rich Mercies and Bowels of Compassion. And, O thou Father of Compassions ! pity all those that trust in Thee ; draw all to the divine Love of Thee : Be thou President in all Things, and Assistant to all, together with us thy sinful and unprofitable Servants, and make us all Heirs of thy Kingdom : For to Thee it belongs to shew Mercy, and to save us, O our God ; for Thine is the Power for ever : *Amen.* Translated by Dr. Hammond.

*CHRIST* also suffered for us, leaving us an Example, that ye should follow his Steps, who did no Sin, 1 Pet. ii. 21, 22. Humbling himself so as to become obedient unto Death,

even



*even the Death of the Cross.* Though, as St. Paul says, 1 Cor. i. 18. *To them that perish it is Foolishness.* Yet he also assures us, *To as many as are saved, it is the Power of God.*

Now that none of us should be found in the Number of those, who *perish* by foolishly despising the Doctrine of a crucified Saviour, but rather that we may all be wise unto Salvation, by meekly adoring this Power of God, and the wondrous Depths of divine Love in it, and by rightly applying the unspeakable Fruits of it to ourselves; let us take all imaginable Care to represent it to ourselves in the most serious and efficacious manner, and to fix it on our Minds and Consciences by frequent and affectionate Repetition of all its Parts and Aggravations.

WE should consider them not only in themselves, and their cruel and lamentable Circumstances, but in their gracious Ends, Influences, and Powers: As Christ was the Person *suffering*; as he *suffer'd so much*, and as he *suffer'd for us*: *For us*, as an unvaluable Ransom to atone God's Justice, that we may rely on it: *For us*, as an unblameable Original of Meekness, Holiness, Charity, and Resignation to the Will of God, that we may copy after it.

THE Person suffering was *the Christ of God*. Let it suffice to say, That all over the *holy Bible*, he is amply declared to be what the Author to the *Hebrews* has divinely contracted into a few Words: *The Son of God*; *The only begotten of God*; *The Heir of all Things*; *The Lord of Glory*; *The very Brightness of his Father's Glory*; *The express Image of his Person, full of Grace and Truth*; *By whom he made the Worlds, upholding all Things by the Word of his Power.* Heb. i.

THIS then was *the Christ*, appointed before all Time, coming in the Fulness of Time, sent from the Bosom of his heavenly Father, by his Death to raise us from the Death of Sin; whereof our first und temporal Death was the fatal Consequence, and our second Death had been else the irreparable Punishment. —

By this one adorable Counsel, Heaven and Earth, that were themselves so vastly distant, and whose Distance our Sins had widened so much more, were to be joined, and for ever reconciled: *Mercy and Truth* were to meet together, *Righteousness and Peace* to kiss each other. There was to be an Atonement on the one Part, a Forgiveness on the other: Satisfaction was to be made by the free Sufferings of a Man; Salvation to be bestowed by  
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the free Grace of God. Wherefore both Natures, the Human and the Divine, were to be united in one Christ.

IF any one shall now enquire, from what Period of Time we may justly date the Beginning of his Passion? Without all Question, his Sufferings took their Rise from the very first Moment of his assuming our Flesh: Since for the Eternal Son of God only to become Man, was infinitely to suffer: That *He, who was in the Form of God, and thought it not Robbery, but his inviolable Right, to be equal with God, should be made of no Reputation, and take to him the Form of a Servant, and be made in the Likeness of Man.* Phil. ii. 6, 7.

THUS, with his very taking our Nature, did his Sufferings begin; and thence were continued thro' all the humble Circumstances of his Birth, and Kindred, and Conversation; thro' a Life of Poverty, Simplicity, and Self-denial; and, as the Evangelical Prophet describes him, *as a Man of Sorrows, and acquainted with Grief*; despised and rejected of Men, *Isai. liii. 3.* 'till he came at length to that, which still deserves emphatically to be called *his Passion*; when he was also *smitten of God, and afflicted*, to his dreadful Conflict with God and himself in the Garden, and his sweating Drops of Blood there; to  
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the Buffetings, the Revilings, the Scourges, the Spittings, *the Contradiction of Sinners*, he endured : The cruel Insolency of his Enemies ; the fierce Rage of the Superstitious *Jews* ; the tyrannous Scorn of the *Romans* ; the Thieves crucified with him ; the Murderer preferr'd before him ; the Gall and Vinegar given him to drink ; the Nails in his Hands ; the Spear in his Side ; the very August Name of King, objected to him in Contempt ; the painful and shameful Crown of Thorns put on his Head, with ignominious Mockery ; and at last, that inutterable Torment darted into his very Soul immediately from God himself, which compell'd him for a Time almost to despair, and to sink under its Weight. Sure we are, it made him cry out, *My God, my God, why hast thou forsaken me !* — *He suffered all this for us !* — For himself he could not die. *Death is the Wages of Sin* ; and *the Sting of Death is Sin*. Death could have no Dominion over him on that Account : *He did no Sin*. But if any of us shall say so of ourselves, *the Truth is not in us*. Wherefore, *for us*, or, which is all one, *for our Sins*, in our Place, *he suffered*. —

*For us*, encompassed with innumerable Frailties and Corruptions ; contaminated with so many Pollutions, original and actual Sins ; blacken'd with so many repeated Ingratitudes towards Heaven : *For us*, sinful Men. —

Men !

Men ! sinful *Dust* and *Ashes* ; *Worms*, and *no Men*, (for so the Scripture accounts of every Sinner ; condemns him to have lost the very common Privilege of being a Man, which at best is no great Matter to boast of, as Man has made himself : For *Man does but walk in a vain Shadow*, whereas Sin makes him worse than a Shadow : worse than *the very Beasts that perish* ; and of Beasts the most contemptible, even a Worm of the Earth) : However, *for us*, in this dejected, depraved Condition, *Christ* undertook, *Christ* suffered : Not only became our Intercessor, our Pledge, our Ransom, our Surety ; but our Propitiatory Offering, our Bloody Sacrifice ; to atone *for us*, by undergoing *himself* the Divine Vengeance.



V.

**W**HEREFORE, in the Name of God, let us all raise up our Thoughts, and make our Imitation aspire and ascend towards him, who is the Author and Finisher of our Faith ; who has ascended on High, and has led Captivity Captive, and has received Gifts for Men, yea, for the Rebellious also ; that the Lord God might not only teach us by his Doctrine, but dwell among us by his Example.  
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As we should always adore and worship all his inimitable Praises and Perfections ; so let us imitate all his imitable Graces. Let us most imitate those of them, that are most fitted to our peculiar Conditions. So let us imitate them altogether, that our Zeal for some of them may not make us averſe from any of the reſt.

So let us obſerve his Mortifications, as not to neglect his Charity. Nor let our Love of his communicative Goodneſs exclude our Obſervance of his ſeverer Inſtitutions. Rather let us carefully mingle them all in our Practice, as he did in his. As he did, let us harmoniouſly join the good Duties of Society with thoſe of Retirement ; the private Devotions of Solitude, with the diſtributive Virtues of Converſation.

THUS in every Step of his irreproveable Life and Death, we ſhall not fail to meet with ſomething excellent, and moſt proper for us to trace out and delineate in every Step of ours. When we find him in the Stable or the Manger, have we not his great Humility ? When in the Throngs and Aſſemblies in the City, his mild, charitable, and blameleſs Behaviour to ſet before our Eyes ? When among *Publicans* and *Sinners*, his gentle Gravity, and winning Authority, in reprov- ing Wickedneſs and Licentiouſneſs ? When with  
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the *Scribes* and *Pharisees*, his avowed Contempt of proud Singularity, and censorious Hypocrisy ? When in the Temple, his fervent Zeal ? When in his Journies by Sea or Land, his going about doing Good ? When alone in the Wilderness, his unaffected Sanctity, and meek Severity ? Every-where we have his Innocency, his Temperance, his Modesty, his Affability, his Justice, his Mercy, and universal Beneficence.

BUT as this Day of the Week most requires, since we have seen him in his Agony in the Garden ; in the Judgment-hall, accused and condemned, and henceforth *brought as a Lamb to the Slaughter ; and as a Sheep before his Shearers is dumb, so opening not his Mouth* : So meekly, either bearing the Cross himself, or crucified on it : When he was reviled, reviling not, but committing himself to him that judgeth righteously : Let us now particularly learn to imitate his Patience, Equanimity, and Long-sufferance ; his forgiving Injuries, and loving Enemies ; his blessing them that cursed him ; his praying for them who despightfully used him, and persecuted him ; and lastly, his entire Obedience to the Will of Heaven, express'd in that most admirable Word of *Submission*, amidst such ineffable Tortures, *Not as I will, but as thou wilt.* — Bp. Sprat.

THUS

T H U S the infinite Love of *Christ* appeared not only in giving himself to die for us, but in so far complying with the Weakness of our Nature, as to institute and ordain holy Mysteries, as Pledges of his Love, and for a continual Remembrance of his Death, to our great and endless Comfort. —

T H I S his positive Injunction at the Institution of the holy Eucharist plainly manifests: Τὸτο Ποιεῖτε εἰς τὴν ἐμὴν Ἀνάμνησιν, *St. Luke* xxii. 19. By which, as the holy Apostles were obliged to do to others, as our Saviour had done to them, *viz.* to bless, break, and give the Bread to all that join'd with them in these holy Services; so were all Christians hereby engaged to receive from them and their Successors, these Symbols of Christ's Body and Blood. By this Precept therefore the Communion of Christ's Body and Blood, as represented by Bread and Wine in the holy Sacrament, is made the standing Memorial of his Death and Sufferings, in all Christian Assemblies, to the End of the World. *St. Paul* repeats the same Command, *This do in Remembrance of me*, 1 *Cor.* xi. 24. — The Parallel Places of this holy Institution are *Matth.* xxvi. 17, 26. *Mark* xiv. 12, 22. From which Places it will appear, that when our Saviour Jesus Christ celebrated the Jewish Sacrifice of the Passover with his Disciples, a little before

before his Sufferings, he substituted the Sacrament of his Body and Blood, in the Room of the Passover; and ordained it as a Right to invoke his Father by, instead of the manifold and bloody Sacrifices of the Law, and to be a Means of Supplication and Address to God in the New Testament, as they were in the Old.

RECEIVING the holy Communion, is a Piece of Worship appropriated to the Christian Religion, by which, in a peculiar manner, we profess ourselves Followers of the blessed Jesus. The *Heathen* and *Mahometans* offer up Prayers and Praises to God, and by the Light of Nature apply themselves to infinite Power for Relief of their Necessities, and return their Thanks to Infinite Goodness, as the Source from whence they receive all their Blessings. The *Jews*, by slaying of Beasts, and by burning Incense, invocated God, and praised and blessed him for those Mercies of which they partook. But Christians only set before God *Bread* and *Wine* in the *Eucharist*, as *Figures or Images of the precious Blood of Christ shed for us, and of his precious Body*, (as it is express'd in the *Clementine Liturgy*). And therefore we cannot be said so properly to worship as Christians, as when we join in those sacred Mysteries, that Christ has made peculiar to his own Religion. And it cannot be imagin'd that it should be at our  
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own Disposal, whether we would perform it or no, when it was ordain'd as the peculiar Service of Christians, to distinguish them from all other Worshippers of the Deity ; and as the principal Act whereby we partake of the Sacrifice of the Cross, and without which our publick Service wants its due Perfection. Upon which Account the Primitive Christians (at least for a Time, in some Places) on no Day held their Publick Assemblies without this *Christian Sacrifice*. *Justin Martyr*, in his *Second Apology*, instances in this Sacred Ordinance, as a constant Part of the *Lord's-Day* Service : And there is no great Doubt, but that each *Lord's-Day* was that *Status Dies*, that Set-time, on which, *Pliny* tells the Emperor *Trajan*, lib. 10. epist. 97. the Christians in *Bithynia* met together to bind themselves by an Oath, *Not to steal, or rob, or withhold what was deposited with them, or commit any sort of Wickedness*. And long after, in the Time of *St. Basil*, who commends a Daily Communion, epist. 289. *ad Cæsar*. he shews us how near the Practice in his Days came to it : *The Christians then not only communicated constantly four times a Week, but on other Days when they celebrated the Memory of any Martyrs*. And the Faithful that joined in all other Parts of the Publick Worship, never failed in partaking of the blessed Sacrament.

IF therefore we pay any Regard to the *positive* Command of our Saviour ; if we are concerned to proclaim to the World, that we are really the Disciples of *Jesus* ; if we are solicitous about growing in Grace, and desire above all Things the Improvement of our Minds in all Christian Virtues, and breathe after a Life without Sorrow and without Sin ; we must constantly attend this holy Ordinance ; from whence we may expect the Pardon of our Sins, and all the other Benefits of Christ's Passion. But, alas ! our *Schoolastick* Disputes and Quarrels about the Sacrament have destroyed and swallow'd up our Devotion, and our Charity ; and that which was designed by *Christ* for an Instrument of uniting Mens Minds together in Christian Communion and Love, is now become an Occasion of Difference and Irreconciliation.

THE Primitive Christians were not troubled with those hot Debates, which have since so miserably distracted the Peace of *Christendom* : They contented themselves with a simple Belief of the Mystery, without busying their Thoughts about nice and curious Speculations : whole Churches were not then excommunicated for not assenting to a monstrous Opinion contrary to common Sense and Reason, and the universal Experience of Mankind ; they did not, under a Pretence of

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exalting the *Mystery*, destroy the *Nature* of a Sacrament. Nor did they, on the other side, degrade it into a bare empty Sign, and entertain slight Notions of it, or approach it without a due and becoming Reverence, or abstain from it upon frivolous Excuses.

T H E R E is no need of fancying the Bread to be substantially changed into the Natural Body of *Christ*, that so by this Means we may be really united to it ; which is one of the colourable Pretences made use of by *Petrus de Marca*, and others, for the Doctrine of *Transubstantiation*, and *Christ* naturally be and remain in us. It is enough, that *Christ* took our Nature upon him, and united it inseparably to his Divinity ; that he was made of Flesh and Blood, and a human Soul, and that he doth communicate himself, that is, his Body and Blood, in the Sacrament ; for so the Elements really and truly are, after Consecration, but without losing their bodily Substance.

FOR this is all, I humbly conceive, that the Church of *England* means by the Doctrine of the *real Presence*, which it acknowledgeth and maintaineth : That is, by the Power of God, and the Institution of our Saviour, and the Descent and Supervening Grace of the Spirit, the Elements of Bread and Wine after Consecration by a Priest rightly ordained and constituted, become the Body and Blood of

*Christ*



Christ mystically and sacramentally : And so the Sacrament is more than a bare Figure and Representation, more than a mere Symbol or External Rite, as were the Types and Shadows of the Law ; because it does exhibit and communicate Christ really and truly to us. Thus St. Paul, 1 Cor. x. 16. expressly determined, *The Bread which we break, is it not the Communication of the Body of Christ ? The Cup of Blessing, which we bless, is it not the Communication of the Blood of Christ ?* Bp. Sprat. Mr. Nelson. Dr. Smith. Read Mr. Mede. Dean Hickes, contra *The Rights of the Church.* Mr. Johnson's *Unbloody Sacrifice.*



VI.

**P**ERHAPS a succinct Account of this great, tho' unhappy Controversy, may not be unacceptable to the Learned Reader. I shall give it him in the Words of Mr. Collier, as they are in the Fourth Book of his *Ecclesiastical History*, and the Eleventh Century.

LANFRANC Archbishop of Canterbury wrote a Treatise concerning the Body and Blood of our Saviour in the holy Eucharist.

In this Book he disputes against *Berengarius*, and maintains a *Carnal Presence*, formerly held by *Paschasius Radbertus*. That this Opinion was not the Doctrine of the Church of *England* in the latter end of the Tenth, or the beginning of the Eleventh Century, appears by the *Saxon Homily* upon *Easter-Day*.

WHEN *Paschasius* a Monk of *Corbey*, who lived in the Ninth Century, asserted a *Corporeal Presence* in the *holy Eucharist*, and that *Christians* eat the *same Body* that was born of the blessed *Virgin*, and drank the *same Blood*, which was shed upon the *Crois*; People were startled at the Novelty of the Terms, and several Persons of Figure wrote against him; such as *Bertram*, *Johannes Scotus*, &c. who were consulted upon this Question by the Emperor *Charles the Bald*. Father *Mailion* grants, that notwithstanding the *Catholics* believed the *Real Presence* of *Christ's Body* in the *Eucharist*, yet *Paschasius* was the first that dogmatized so far upon the Manner, and affirmed it the *same Body* with that which was born of the blessed *Virgin*. The Novelty of this Assertion, as he goes on, shock'd several great Men, and made them write with Vigour and Sharpness against him. This Controversy seems not, as *Monf. Du Pin* represents it, to be a bare Dispute about Words; for tho' both Parties acknowledg'd a *Real Presence*, there was notwithstanding a great Difference



Difference between them. *Radbertus* was for a *Carnal* and Bodily Presence; *Bertram*, *Scotus*, &c. were for a *Spiritual* and Figurative Presence; which, as to the Effects and Benefits, is no less *Real* than the other. As for *Lanfranc*, he came up to the Corporeal Notion, and defended the Opinion of *Paschasius Radbertus* against *Berengarius*, — and assents to the Form prescribed his Adversary in the *Roman Council* held under Pope *Gregory VII.* He represents this Doctrine as the general Belief of the Fathers. But to say nothing farther, he seems not either to have seen or examin'd the Epistle of *St. Chrysostom* to *Cæsarius*; where this Father, disputing against the Heresy of *Apollinarius*, brings an Instance, by way of Illustration, from the *holy Eucharist*: *The Bread*, says he, *before Consecration, is called Bread; but after it has pass'd through the Force of the Solemnity, and been consecrated by the Priest, 'tis then discharged from the Name of Bread, and dignified with the Name of our Lord's Body, tho' the Nature of Bread still remains in it.* And thus, by the Form of the Expression, the Application of the Instance, and the Force of the Comparison, he shews clearly, that he believed the Nature or Substance of Bread remained unchanged after Consecration. *Theodoret* has a Passage full to the same Purpose; 'tis in his Second Dialogue between *Orthodoxus* and *Eranistes*; the latter of these two Persons represents an *Eutychian*. Now



by the Doctrine of the *Eutychian* Heresy, our Saviour's Human Nature was absorb'd by the Divine. To make good these Points, *Eranistes* argues, from the Change of the Elements in the holy Eucharist : " As the Symbols of our  
 " Saviour's Body and Blood (says he) are one  
 " thing before the Invocation of the Priest,  
 " but after the Prayer of Consecration has  
 " pass'd upon them, they are chang'd and  
 " become Another ; so our Lord's Body, after  
 " his Ascension, is transformed into the di-  
 " vine Substance. You are catch'd in your  
 " own Net, replies *Orthodoxus*, ( who stands  
 for *Theodoret* ) ; Οὐδὲ γὰρ μετὰ τὸ ἁγασμὸν  
 τὰ μυσικὰ σύμβολα τὴν οἰκείαν ἐξίσταται φύσιν·  
 μένει γὰρ ἐπὶ τὴν προτέραν εἰδίαν, &c. That is,  
 The mysterious *Symbols* don't lose their *Na-*  
*ture* upon Consecration, but continue in their  
 former *Substance*, &c.

I MENTION these two Testimonies, be-  
 cause I conceive them unanswerable, and  
 not capable of any tolerable Evasion.

Now to apply this Matter farther ; 'Tis  
 well known St. *Chrysostom* and *Theodoret* were  
 never charged with any Unorthodoxy or Sin-  
 gularity of Opinion, with regard to the holy  
 Eucharist : We may therefore safely conclude,  
 that their Opinion in this Matter was no  
 other than the Catholick Doctrine of the  
 Primitive Church.

LANFRANC

LANFRANC proceeds, and argues from the Absurdity of his Adversary's Opinion, That if the Eucharist was call'd the Flesh of Jesus Christ, only because it is the Figure of it, 'twould follow, that the *Sacraments* of the *Old Testament* were preferable to those of the *New*; because it is a greater Mark of Excellency to be the Type of Things Future, than the Figure and Representation of Things Pass'd. To this it may be answer'd, That the Dignity of a Type or Representation, does not consist in the Respects of Time, but in the Advantage of the Signification. Now as to the Benefits, the *Sacraments* of the Gospel or *New Law*, are very much preferable to those of the *Old*, there being greater Proportions of Grace and divine Assistance annexed to them: And therefore, tho' the holy Eucharist represents our Saviour's Sufferings as a Thing which is pass'd; yet the invaluable Blessings, the Pardon of Sin, and the Conveyance of Grace, are all present and actually conferr'd in that holy Sacrament. But let us take our Leave of *Polemicks*, and finish this Division with more agreeable Meditations.

*Acts of Virtue, in relation to the  
Passion of our SAVIOUR.*

**W**HITHER has Love carried thee,  
O blessed Jesus ? even to the painful  
and shameful Death of the Cross, for my  
Sake : Oh, how imperfect is my Love ! if  
Afflictions or Crosses are able to separate me  
from thee ; or if I am not willing to endure  
the greatest Torments, rather than forsake  
thee ?

**T**HY sacred Head was crowned with  
Thorns, and all thy Body ploughed with  
Scourges ; but my Sins and Follies added  
Sharpness to them, and pierced thee, and  
wounded thee more than the Thorns and  
Scourges themselves. Oh ! I grieve and love,  
when I consider my Iniquities drew upon  
thee all thy Sorrows ; those exquisite Pains  
and Torments in thy Body ! those inexpressible  
Fears and Anguish in thy Soul !

I DO for ever, O Lord, detest and abjure  
those Sins that were thy Tormentors ; I will  
persecute those vile Lusts and Affections that  
crucified thee ; I will fly from all Appearance  
of Evil.

**T H Y**



THY whole Life was spent in doing Good, and so far from indulging the Pleasures of Sense, that thou hadst not where to lay thy Head; and whoever frequents the Christian Sacrifice, must be convinced at what Rate thou didst value the Welfare of Mankind; for thou didst willingly embrace all Sorts of Sufferings, in order to accomplish it.

WHO can fathom this Abyſs of Divine Love? I am the Criminal, and thou, O blessed Jesus, art crucified: What ought I not to have suffer'd, to have gained an Interest in thee? And yet what hast thou not suffered, to purchase such a Wretch as I am? Was there ever any Love like that Love which my Lord and my God has shewed towards me?

WHEN I consider thee, O dear Jesus, what thou art in thy Self, and what thou art to me, I feel myself constrained to love thee. Where shall I discover greater Excellencies and Perfections to raise Admiration? Where shall I find greater Bounty and Goodness to engage my Affections?

Aa

*An Act of holy Resolution and Prayer,  
to be used in our Preparation for  
the holy SACRAMENT.*

**I**N the Name, and with the Help of God, in Christ Jesus, most humbly begging Pardon for all my former Breaches of every Part of my Baptismal Vow, especially ————— of which being deeply sensible, and returning unfeignedly with the utmost Strength of my Soul ; I do now again earnestly desire, pray, and humbly resolve to believe in, hope in, love, fear, worship, and trust in the one only true God : To be, as to myself, humble, meek, contented, diligent and watchful, chaste and temperate, especially ———. And as to my Neighbour, humble, thankful, obedient, true, charitable and peaceful, according to my Power, especially to ———, and all others whom I have any ways wronged, or to whom I have been an Example, Favourer, or Encourager of their Sin, even by not seasonably reproofing of it, much more by being a Partner in it, especially — : O God, pardon and restore them and me, and let not Iniquity be our Ruin, and reward not me as I have served them. O Lord, accept my Prayers for thy Mercy and Forgiveness to all those who have been injurious to  
me



me in any manner, especially ———, and be merciful to them, even as to myself in my Extremity ; and reconcile them heartily to me, and pardon all my Defects towards them. But more particularly, because I have been most addicted to those Sins, I do likewise here renounce and beseech thee, O God, to save me from my old —, and to grant me thy Grace, that I may henceforth become more — and diligent in thy Service, and may never more be guilty of —. And finally, I do, by the Grace of God, given to me thro' Jesus Christ my blessed Lord and Saviour, acknowledge again my Vow of Baptism ; and beseech thee, O Lord, to grant me Strength, that I may have Victory and Triumph over the Devil, the World, and Sin, and to continue Christ's faithful Soldier and Servant unto my Life's end ; that I may firmly believe all the Articles of the Christian Faith, and ever be preserved a true and living Member of the holy Catholick Church ; that I may obediently keep God's holy Commandments, and walk in the same all the Days of my Life : And all this, according to my Power, I pray, hope, and desire to perform. And now the Lord God, of his infinite Mercy, give me Grace and Strength to perform the same, and to persevere in them, and ever increase more and more ; that I may continue in the Peace of a good Conscience, and in the Joy of the Holy Ghost, to my Life's end, thro'



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thro' Jesus Christ my blessed Lord and Saviour, by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without end. *Amen.*

GRACIOUS is the Lord, and Righteous, therefore will he teach Sinners in the Way : Shew me thy Ways, O Lord, and teach me thy Paths : Lead me forth in thy Truth, and learn me ; for thou art the God of my Salvation : in thee hath been my Hope all the Day long. Thou art my Portion ; I have promised to keep thy Laws. I have sworn, and am steadfastly purposed to keep thy righteous Judgments : Oh, hold thou up my Goings in thy Paths, that my Footsteps slip not. In thee, O Lord, have I trusted ; let me never be confounded. Lord, I believe ; help thou my Unbelief. *Our Father, &c.*

*Sumpturus Corpus Dominicum.*

QUÆ lingua, aut quæ mens tibi dignè gratias agere valeat, Domine Jesu, pro ineffabili tuâ in nos Charitate ; qui ut hominem perditum redimeres, homo fieri dignatus es, omnesque nostræ Conditionis injurias in te recipere ; denique in ara Crucis, agnus omnis expers maculæ, hostia pro nobis fieri, susti-

fustinuisti, pœnas nostris peccatis debitas exsolvens, ut nos Patri reconciliares : quin & vivens & moriens te totum nobis impendisti, donasti, dedicaſti ? Nec his contenta fuit tua benignitas ; sed ne quando nobis obreperet tantæ Charitatis Oblivio, aut ne languesceret nostra de te fiducia, etiam nunc in cœlis regnans subinde reficis animas nostras cibo Corporis tui, & sacro Sanguinis tui poculo exhilaras. Purificet quæſo Spiritus tuus Cor meum, ne ad cœlestes Epulas, & ad mensam ipsis etiam Angelis tremendam, accedam indignus ; sed te diffuso in mentis meæ viscera, grandescam in te, ac Vegetior fiam Spiritualibus incrementis ; quo perseverem in beatâ Societate mystici Corporis tui, quod sic unum tecum esse voluisti quemadmodum cum Patre unum tu es, conglutinante Spiritu sancto : Cui Laus & Gratiarum actio in omne ævum. *Amen.*

ΕΙΣ ΤΗΝ ΤΟΥ ΧΡΙΣΤΟΥ

Σταύρωσιν Μονογενούς. —

ΑΛΙΣ Ενθές φλυάρε·  
 Αμείβε Μῆσα χορδαῖς,  
 Καὶ βάρβιτον λαβῆσα,  
 Σημνὸν κρότησον ὕμνον  
 Σταυρωμένῳ Ανακτῇ.  
 Ω Δαυμάτων ἄπληξε

Θησαυρῇ

Ὅπισθε, κ' ἀπέθανε  
 Τὶ σοί, πῖ πρῶτον ἔπω ;  
 Θέλω λέγειν ἀνέκτατον βροτοῖσι  
 Μακάρεσσι τε Δαίμοσι γριῖτον.  
 Πῶς θεὸς ὦν ἔθανες !  
 Θέλω λέγειν ἀνιχνιάσαι βένθη  
 Ἐλὲς, ὅτι λύτερον ὑπ' ἐχθρῶν  
 Ὑῖόν ἔδωκε Πατὴρ !  
 Θέλω ὑψοῦ' αὔσαι  
 Θέσφατον θρίαμβον  
 Τριήμερον νεκρῶ  
 Καὶ αἰχμαλώτων Αἰδῶν  
 Καὶ θάνατον θανάτῳ δαμέντα !  
 Ἀλλὰ μοῖ' ἀμφιβέβηκε Κρανίων ὄρη,  
 Καὶ πολυὺς καλὰ δὲ γέμει ἕαλα,  
 Οὐλύπτων ὀλλυμένων τε.  
 Ἐκδύρετ' ἐς λόρον ὄμμαλα,  
 Τίς μέσος κρέμαται τριῶν,  
 (Ὡς ἐδὲν δυσὶν, ἵκελθαι),  
 Ἐκ δ' ἐτάθη, τεῖρά' ὕγι πρῆμνον ;  
 Πρηνὺ χάριν  
 Ἡδὲ κ' κεκυρῶς,  
 Καὶ ὠλενῶν ἱερὸν κράτθαι  
 Εὐχάρσιον πετάσας,  
 Νελέεσσι γόμοις  
 Πεπαρμένον ἔνθα κ' ἔνθα !  
 Ἀνθρώποι τάλαν, ταυτ' ἀπαθὴς βλέπεις ;  
 Οἴμωζε πολλὰ,  
 Εἰδήτα ρῆζον.  
 Καὶ τί πτε σέρνον  
 Καὶ πῖλλε χαίτην  
 Καὶ σπλάγχνα κινῶ.



Ἦ ἐκ ὀρέας ὀλοπόρνεον ;  
Στίλβοντ' ἐ φλογί  
Σιδονίης ἀλός, ἀλ-  
λ' αἵματι σαζομένω,  
Τῷ μὲν ἀπὸ κροτάρων  
Κυκλαμένων ἀκάνθης  
Οὔζομοιοισι καραῖς·  
Τῷ δὲ καὶ ἐκ μελέων,  
Κεχαραγμένων ἱμάθλης  
Πικρῆσι συμπλοκῇσι.  
Ἀνοιγ', Ἀνοιγε  
Πύλας ὀπωπῶν·  
Καὶ πηγὰς βλεφάρων  
Λύσαι· ψέκαζε, δεύε γαῖαν  
Σὺν τῷ ἀφειδῶς  
Ἐὼν αἶμα χέαν-  
-τ' ὀλιγ' ἄττα λείβειν δάκρυα  
Τίς φθόνῳ, ὦ βροτέ ;

*The same in English, by Mr. COWLEY.*

I.

[ Things,  
**E**NOUGH, my Muse, of Earthly  
And Inspirations but of Wind ;  
Take up thy Lute, and to it bind  
Loud and everlasting Strings ;

And



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How Hell was by its Pris'ner Captive led,  
And the great Slayer Death, slain by the  
[Dead.

3.

[Voice,  
METHINKS I hear of murder'd Men the  
Mix'd with the Murtherers confused Noise,  
Sound from the Top of *Calvary* ;  
My greedy Eys fly up the Hill, and see  
Who 'tis hangs there the midmost of the  
[three :

Oh ! how unlike the others he !  
Look how he bends his gentle Head with Bless-  
[ings from the Tree !  
His gracious Hands, ne'er stretch'd but to do  
[Good,  
Are nail'd to the infamous Wood :  
And sinful Man does fondly bind  
The Arms, which he extends t' embrace all  
[human Kind.

4.

UNHAPPY Man, can'st thou stand by, and see  
All this, as patient as he ?  
Since he thy Sins does bear,  
Make thou his Sufferings thine own,  
And weep, and sigh, and groan,  
And beat thy breast, and tear  
Thy Garments and thy Hair ;  
And let thy Grief, and let thy Love  
Thro' all thy bleeding Bowels move.

T

Do'st



Do'st thou not see thy Prince in Purple clad  
[all o'er,  
Not Purple brought from the *Sidonian* Shore,  
But made at home with richer Gore ?  
Do'st thou not see the Roses, which adorn  
The thorny Garland, by him worn ?  
Do'st thou not see the livid Traces  
Of the sharp Scourges rude Embraces ?  
If yet thou feelest not the Smart  
Of Thorns and Scourges in thy Heart,  
If that be yet not crucified,  
Look on his Hands, look on his Feet, look on  
[his Side.

## 5.

[ Eyes,  
 Open, Oh ! open wide the Fountains of thine  
 And let 'em call [ it lies,  
 Their Stock of Moisture forth, where-e'er  
 For this will ask it all.  
 'Twould all ( alas ! ) too little be,  
 Tho' thy salt Tears came from a Sea :  
 Can'st thou deny him this, when he  
 Has open'd all his Vital Springs for thee ?  
 Take heed ; for, by his Side's mysterious Flood,  
 May well be understood,  
 That he will still require some Waters to his  
 [ Blood.

*DIES*



h.

## *DIES SATURNI.*

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I.



DOMINE, Miserere nostri, te  
enim expectavimus.

ESTO Brachium nostrum in  
Mane & Salus nostra in Tempore  
Tribulationis.

BENEDICTUS es, Domine, Qui requievisti  
die septimo ab omni Opere tuo,

Et benedixisti

Et sanctificasti illum. GEN. ii.

QUÆ ad Sabbatum spectant; de Requite  
pariter nostrâ Succedaneâ, De emortualibus  
Christi,

Et Cessatione à peccatis.

T 2

INTER-

INTERPOSE, O blessed Jesus, thy Passion, Cross, and Death, between thy divine Justice and this poor Soul, both now and in the Hour of Death, and in the Day of Judgment. Grant, O Lord, to the Living, Mercy and Grace ; to the Faithful departed, a joyful Resurrection ; to thy Catholick Church, Peace and Concord, Truth and Righteousness ; and to me and all Sinners, Repentance and Pardon, and Life everlasting. *Amen.*

IT is a good Thing to give Thanks unto the Lord, and to sing Praises unto the Name of the Lord most Highest ; to tell of thy Loving-kindness in the Morning, and of thy Faithfulness every Night.

GRANT thy Servant, O Lord, a Christian End of this Day, and this Week, and this declining mortal Life. *Amen.*

FOR Christ Jesus's sake, bless me also, holy Father, as thou didst this Day at the finishing of thy Creation, and sanctify and separate me to thy Service for ever. *Amen.*

THE holy Jesus promised to the blessed Thief, whilst he was hanging upon the Cross, that he should *that Day be with him in Paradise* ; which therefore was certainly a Place or State of Blessedness. ———. Our blessed  
Lord



Lord did not promise he should that Day be with him in his Kingdom; for that Day it was not open'd, and the everlasting Doors of those interior Recesses were to be shut 'till after the Resurrection that himself was to ascend thither, and make Way for all his Servants to enter, in the same Method in which he went before us.

OUR blessed Lord *descended into Hell*, saith the *Creed* of the Apostles, from the Sermon of *St. Peter*, as he from the Words of *David*; that is, into the State of Separation and Common Receptacle of Spirits, according to the Stile of Scripture. —

BUT concerning the Verification of our Lord's Promise to the beatified Thief, and his own State of Separation, we must take what Light we can from Scripture, and what we can from the Doctrine of the Primitive Church. *St. Paul* had two great Revelations; he was *rapt up into Paradise*, and he was *rapt up into the third Heaven*: And these he calls *Visions* and *Revelations*; not one, but divers: For *Paradise* is distinguished from the *Heaven of the Blessed*, being itself a Receptacle of holy Souls, made illustrious with the Visitation of Angels, and happy by being a Repository for such Spirits, who, at the Day of Judgment, shall go forth into eternal Glory. In the Interim, *Christ* hath trod all

the Paths before us ; and this also we must pass through, to arrive at the Court of Heaven.

JUSTIN MARTYR said, It was the Doctrine of Heretical Persons, to say, that the Souls of the Blessed, instantly upon the Separation from their Bodies, enter into the highest Heaven. *Dial. cum Tryphon.* — *Irenæus* makes Heaven, and the intermediate Receptacle of Souls, to be distinct Places ; both blessed, but hugely differing in Degrees ; *lib. 5. cap. 3.* — *Tertullian* is dogmatical in the Assertion, That 'till the Voice of the great Archangel be heard, and as long as *Christ* sits at the Right Hand of his Father making Intercession for the Church, so long blessed Souls must expect the assembling of their Brethren, the great Congregation of the Church, that they may all pass from their outer Courts, into the inner Tabernacle, the Holy of Holies, to the Throne of God. *De Animâ & Præscript.* And this was the Opinion of the Generality of the Primitive Fathers. —

THEREFORE certain it is, that the Condition of departed Souls was a State of Imperfection, and yet they were placed in Paradise, in *Abraham's Bosom* : And thither *Christ* went, and the blessed Thief attended him ; and then it was that *Christ* made their Condition

better. For tho' still it be a Place of Relation in order to something beyond it, yet the Term and Object of their Hope is changed. They sate in the Regions of Darkness, expecting that great Promise made to *Adam* and the *Patriarchs*, the Promise of the *Messias* : But when he that was promised came, *he preached to the Spirits in Prison* ; he communicated to them the Mysteries of the Gospel, *the Secrets of the Kingdom, the Things hidden from eternal Ages*, and taught them to look up to the Glories purchased by his Passion ; and made the Term of their Expectation be his second Coming ; and the Objects of their Hope, the Glories of the *Beatifick Vision*. And altho' the State of Separation is sometimes in Scripture call'd *Heaven*, and sometimes *Hell* ; (for these Words, in Scripture, are of large Significations) yet it is never call'd the *third Heaven*, nor the *Hell of the Damned*. For altho' concerning it nothing is clearly revealed, or what is their Portion 'till the Day of Judgment ; yet it is intimated in a Parable, that between Good and Evil Spirits, even in a State of Separation, there is Distance of Place. Certain it is, great Distance of Condition : And as the holy Souls in their Regions of Light are full of Love, Joy, Hope, and longing for the Coming of the Great Day ; so the Accursed do expect it with an insupportable Amazement, and are at present tormented with



Apprehensions of the Future.. Happy are they, who through Paradise pass into the Kingdom of Heaven, who from their highest Hope, pass to the greatest Charity ; from the State of a blessed Separation, to the *Mercies* and gentle Sentence of the *Day of Judgment*, which *St. Paul* prayed to God to grant *Onesiphorus* ; and more explicitly for the *Thessalonians*, that *their whole Spirit and Soul and Body be preserved blameless unto the Coming of our Lord Jesus*. 2 Tim. i. 18. 1 Theff. v. 23.

WHEN the third Day was come, the Soul of *Jesus* returned from Paradise, and the Visitation of separate Spirits, and re-enter'd into his holy Body, which he, by his Divine Power, did redintegrate, filling his Veins with Blood, healing all the Wounds excepting those five of his Hands, and Feet, and Side, which he reserved as Trophies of his Victory, and Arguments of his Passion. And as he had comforted the Souls of the Fathers with the Presence of his Spirit ; so now he saw it to be Time to bring Comfort to his holy Mother, to re-establish the tottering Faith of his Disciples, to verify his Promise, to make Demonstration of his Divinity, to lay some Superstructures of his Church upon the Foundation of his former Sermons, to instruct them in the Mysteries of his Kingdom, to prepare them for the Reception of the Holy Ghost :

Ghost : And as he had, in his State of Separation, triumph'd over Hell , so, in his Resurrection, he set his Foot upon Death, and brought it under his Dominion ; so that altho' it was not yet destroy'd, yet it is made his Subject ; it abides still, and shall 'till the Day of Judgment ; but shall serve the Ends of our Lord, and promote the Interests of Eternity, and do Benefit to the Church.



II.

THE Appearances which *Jesus* made, after his Resurrection, were all upon the Design of laying the Foundation of all Christian Graces ; for the begetting and establishing Faith, and an active Confidence in his Disciples, and building them up in the great Fundamentals of the Christian Religion. And therefore he appointed a general Meeting upon a Mountain in *Galilee*, that the Number of Witnesses might not only disseminate the same, but establish the Article of the Resurrection : For upon that are built all the Hopes of a Christian ; *and if the Dead rise not, then are we of all Men most miserable*, in quitting the present Possessions, and entertaining Injuries and Affronts without Hopes of Reparation.

BUT

BUT we lay two Gages in several Repositories ; the Body in the Bosom of the Earth, the Soul in the Bosom of God : And as we here live by Faith, and lay them down with Hope ; so the Resurrection is the Restitution of them both, and a State of Reunion. And therefore, tho' the Glory of our Spirits without the Body were Joy great enough to make Compensation for more than the Troubles of all the World ; yet because one shall not be glorified without the other, they being of themselves incomplete Substances, and God having revealed nothing clearly concerning actual and complete Felicities 'till the Day of Judgment, when it is promis'd our Bodies shall rise ; therefore 'tis that the *Resurrection* is the great Article upon which we rely, and which Christ took so much Care to prove and ascertain to so many Persons. — See *Sunday's Meditation*.

WHEN our blessed Lord had so confirmed the Faith of the Church, and appointed an Ecclesiastical Ministry, he had but one Work more to do upon Earth, and that was the Institution of the holy Sacrament of *Baptism* ; which he ordained as a solemn Initiation and mysterious Profession of the Faith upon which the Church is built ; making it a solemn Publication of our Profession, the Rite of Stipulation, or entering Covenant with our Lord,



Lord, the Solemnity of the Paction Evangelical, in which we undertake to be Disciples to the holy *Jesus* ; that is, to believe his Doctrine, to fear his Threatnings, to rely upon his Promises, and to obey his Commandments all the Days of our Life. And he, for his Part, actually performs much, and promises more : He takes off all the Guilt of our preceding Days, purging our Souls, and making them clean as in the Day of Innocence ; promising withal, that if we perform our Undertaking, and remain in the State in which he now puts us, he will continually assist us with his Spirit, prevent and attend us with his Grace ; he will deliver us from the Power of the Devil ; he will keep our Souls in merciful, joyful, and safe Custody 'till the Great Day of the Lord ; he will then raise our Bodies from the Grave ; he will make them to be spiritual, immortal ; he will reunite them to our Souls, and beatify both Bodies and Souls in his own Kingdom, admitting them into eternal and unspeakable Glories. All which, that he might verify and prepare respectively, in the Presence of his Disciples, he ascended into the Bosom of God, and the eternal Comprehensions of celestial Glory,

## A P R A Y E R.

**O** HOLY and Eternal *Jesus*, who hast overcome Death, triumph'd over all the Powers of Hell, Darkneſs, Sin and the Grave, manifeſting the Truth of thy Promiſes, the Power of thy Divinity, the Majeſty of thy Perſon, the Rewards of thy Glory, and the Mercies and excellent Deſigns of thy Evangelical Kingdom, by thy glorious and powerful Reſurrection ; Preſerve my Soul from eternal Death, and make me riſe from the Death of Sin, and to live the Life of Grace, loving thy Perfections, adoring thy Mercy, purſuing the Intereſt of thy Kingdom, being united to the Church under Thee our Head, conforming to thy Laws, eſtabliſhed in Faith, entertained and confirmed with a modeſt, humble and certain Hope, and ſanctified by Charity ; that I engraving thee in my Heart, and ſubmitting to thee in my Spirit, and imitating thee in thy glorious Example, may be Partaker of thy Reſurrection, which is my Hope and my Deſire, the Support of my Faith, the Object of my Joy, and the Strength of my Confidence. In thee, holy *Jesus*, do I truſt : I confeſs thy Faith, I believe all that thou haſt taught ; I deſire to perform all thy Injunctions, and my own  
Under-

Undertaking. My Soul is in thy Hand; do thou support and guide it, and pity my Infirmities; and when thou shalt reveal thy Great Day, shew to me the Mercies and Effects of thy Advocation, and Intercession, and Redemption. *Thou shalt answer for me, O Lord my God; for in thee have I trusted, let me never be confounded.* Thou art just, thou art merciful, thou art gracious and compassionate; thou hast done Miracles and Prodigies of Favour to me and all the World. Let not those great Actions and Sufferings be ineffective, but make me capable and receptive of thy Mercies, and then I am certain to receive them. I am thine; Oh, save me: Thou art mine, O holy *Jesus*; Oh, dwell with me for ever; and let me dwell with thee, adoring and praising the eternal Glories of God the Father, Son, and Holy Ghost. *Amen.* Bp. Taylor.

As the Joys of Heaven are set forth to us under such Emblems or Representations as are visible and known to us, and yet we do not believe that they are formally or properly such as these Shadows or Pictures represent, but rather eminently contain the greatest Joys that, by these Representations, we can conceive or imagine: so we are bound to believe that the Pains of Hell, are at least either properly or formally such as the Scripture describes them to be, or more extreme and violent



violent than if they were such as the Characters which the Holy Ghost hath put upon them, do, without Metaphor, import or signify. More extreme they are than Flesh and Blood in this Life could endure for a Minute. For as Flesh cannot inherit the Kingdom of Heaven, so neither can they endure or inherit the Kingdom of *Satan*: There must be a Change of the corruptible Nature before it be capable of those everlasting Pains. Doctor *Jackson*. Consult the following Texts of Scripture. St. *Matth.* v. 20, 34. vi. 9, 24. xix. 16, 17, 21, 29. xxv. 31, 32, 33, 34. — St. *Mark* ix. 43, 45. x. 14, 15, &c. — St. *Luke* ix. 31, 32. xviii. 18, 22, 30. — St. *John* iii. 15, 16, 36. xiv. 2. — *Acts* vii. 55, 56. xiii. 46, 48. — *Eph.* iv. 10. vi. 9. — *Hebr.* xii. 23, 25, 26. — *2 Pet.* i. 11. — *Rev.* xix, &c.

SINCE the *Soul* therefore has suffer'd in the Body, why should it not be pleas'd under something of the same Circumstances? Since *Matter* has been instrumental to Virtue, why should it not be productive of Delight? — If the Mind was big enough to command the Body, the Pleasures of *Sense* would be no Disservice: In this Case, such Entertainments would rather raise our Gratitude. Thus, for Instance, Musick would awaken our Devotion: When we smell'd a Perfume, we should offer it as Incense in Sacrifice: A fine Object  
of

of Sight would carry our Acknowledgment to him that made it. This, as has been before observed, is supposed to have been the Condition of *Adam* before the *Fall*. And it is easy to imagine an embodied Spirit thus well fortified. Now if the *Soul* was thus absolute, the Entertainments of *Sense* would make no dangerous Impression. They would not over-bear our Reason, scatter our good Thoughts, nor lead our Inclinations too far. At present, I grant there's an Over-balance of Flesh and Blood. We need not wonder at it: This Life is design'd for a State of Probation. But where there is no Difficulty, there can be no Trial, nor any Victory without Contest. The Prospect into the other World is somewhat imperfect; 'tis farther than we can reach at present: *For we see in a Glass darkly. — Now we know but in part.* — The Happiness of Heaven is thoroughly understood by none but those that enjoy it. *For neither Eye has seen, nor Ear heard, neither have entered into the Heart of Man, the Things which God has prepared for them that love him, 1 Cor. ii. 9.* Mr. Collier.



## III.

**I**T hath been observ'd before, in several of these Meditations, that it is the peculiar Excellency of the *Christian* Religion, that it doth not much employ Mens Care, Pains, and Time about Matters of ceremonial Observance ; but doth chiefly exercise them in Works of substantial Duty, agreeable to Reason, perfective of Man's Nature, productive of God's Glory, and of solid Benefit to Men. — But because sensible Objects are apt strongly to affect our Minds, it hath pleas'd the Divine Wisdom to apply them in fit measure, and to sanctify them to those good Purposes, by appointing some few solemn and significant Rites to be observed by us, being in their own Nature proper and useful, and by God design'd to declare his Mind and gracious Intent to us ; to consign and convey his Grace into our Souls ; to confirm our Faith in him ; to raise our Devotion toward him ; to quicken our Resolutions of obeying his Will ; to enable and excite us to the Practice of those great Duties which he requireth of us. *Our Lord Jesus Christ, saith St. Austin, epist. 118. hath subjected us to his gentle Yoke, and*



*and light Burthen ; whence with Sacraments most few in Number, most easy for Observance, most excellent in Signification, he hath bound together the Society of a new People, &c. —*

AND those which chiefly have at least obtain'd the Name of *Sacraments*, are those *Two* instituted by our Lord himself, *Baptism*, and the *Lord's Supper* : Of which, tho' something has been already observed, I shall add a Word or two more from Mr. *Kettlewell*, and Dr. *Jenkins*.

BAPTISM is our Incorporation into the Church of Christ, by Means of the outward Ceremony of Washing or Sprinkling, *In the Name of the Father, Son, and Holy Ghost*.

BAPTISM is very agreeable to the Nature of the Christian Religion, being a plain and easy Rite, and having a natural Significancy of that Purity of Heart, which it is the Design of the Gospel to promote and establish in the World ; and it is fitted to represent to us the cleansing of our Souls by the Blood of Christ, and the Grace of Purity and Holiness which is conveyed in this Sacrament, and the Spirit of Regeneration which is conferr'd by it. — And it being in Use both among *Jews* and *Gentiles*, it was so much the more proper, because *both* had already an Opinion of the Expediency of it. Read Dr. *Barrow* upon *Baptism*.

Mr. *Leslie's Divine Institution of Water-Baptism*. Mr. *Wall's History of Infant-Baptism*; and Mr. *Lawrence's Lay-Baptism Invalid*. ———

THE *Lord's Supper* is our Fœderal Vow, or Repetition of our Baptismal Engagement; which we solemnly make to God, at our eating and drinking *Bread* and *Wine* in Remembrance of Christ's Dying for us. — It is evident, that the Elements of *Bread* and *Wine* have a peculiar Suitableness to bring to our Remembrance the *Body* and *Blood* of Christ offered upon the Cross for us; to make us Partakers of them, and to be Pledges of all the Benefits which we receive thereby. And as the *Eucharist* was appointed by Christ in the Room of the *Paschal Supper*, so *Bread* and *Wine* were in Use among all Nations in their Religious Worship; and nothing can more fitly express our Communion with God, and with one another, at God's Table. —

## A P R A Y E R.

GRANT, O Lord, that I may constantly attend the Publick Institutions of thy holy Religion; that I may never neglect those Means which thou hast established for the

the purifying my corrupt Nature, and for reforming whatever is amiss in the Frame and Temper of my Mind ; that I may approach thy Presence with Humility and Devotion, hear thy Word with Reverence and Attention, receive the holy Sacrament with Faith, Thanksgiving, and Charity ; that by these Ordinances of thy Appointment, my Soul may be nourished with all Goodness, and in such measure prepared for that Salvation which the blessed *Jesus* has purchased, that I may depart in Peace, and in the Faith and Fear of God's Elect, thro' the same *Jesus Christ* our Lord. *Amen.*

IN te speraverunt Patres nostri, speraverunt, & liberaſti eos. Ad te clamaverunt, & ſalvi facti ſunt, in te ſperaverunt, & non ſunt confuſi. Ut in priſcis ſæculis Patres noſtros, ita & nos libera Domine !

Qui in te ſe ſperamus.

Cœleſtis Rex

Regem noſtrum confirma,

Fidem ſtabili,

Gentes mitiga,

Orbem paca,

Charum hunc locum

Probè conſerva,

Et nos in Orthodoxâ Fide,

Et Pœnitentiâ recipe,

U 2

Bonus



Bonus sicut es,  
 Et hominum amans.  
 Regat me Potentia Patris,  
 Illuminet Sapientia Filii,  
 Vivificet Virtus Spiritus Sancti. — *Amen.*

RELIGION was never designed only to serve us upon extraordinary Occasions, to adorn the great Solemnities of God's Worship ; but was given us as the best Rule for the Conduct and Government of our whole Lives ; and Christians are not obliged so much to distinguish themselves by their Wisdom and Sagacity, as by Uprightness and Holiness in all their Conversation. It supposes us Men engaged in Society, obliged to carry on the Affairs of this Life ; but in such a manner, that they may promote and advance the important Business of our eternal Salvation ; so that as the Practice of it is consistent with Trade and Conversation, with Business and Diversion, so it ought to mix with all these ordinary Actions of Life : Nay, its proper Sphere seems to be to govern them after such a manner, that while we pass thro' Things temporal, we lose not those which are eternal : *For what does the Lord thy God require of thee, but to do Justice, to love Mercy, and to walk humbly with thy God ?*

W H E N

WHEN we call ourselves to an Account of our Actions, our Design is to examine, whether in those that every Day occur, we have follow'd the Design of God's Providence in our several Stations, and whether we have perform'd them in such a manner as his Laws direct? And the Guilt we contract, is either in engaging in such as are forbidden, or in performing those that are lawful and necessary in an undue manner?

THE Difference between the Goodness of one Man and another, does not so much depend upon the Nature of that Employment which is made his Profession, as upon that Temper of Mind with which he governs it. The Priest at the Altar may be rejected by God, thro' his Ambition and Covetousness, when the *Tradesman* in his Shop may sanctify his Business by Justice and Charity. —



IV.

ΠΑΝΤΑ ἐν ὅσα ἂν θέλητε, ἵνα ποιῶσιν ὑμεῖς ἄνθρωποι, ἔτω καὶ ὑμεῖς ποιεῖτε αὐτοῖς· ἔτι καὶ ἐστὶν ὁ Νόμος καὶ οἱ Προφῆται. S. Mat. vii. 12.



THIS is that famous Precept, that the Emperor *Severus* is said to have revered *Christ* and *Christianity* for, and that all the wisest Men of the Heathen World have admired for the best and highest Rule of Charity to our Neighbours, wherein the whole Law concerning that, is fulfilled.

BUT to bring this Rule to a right State, and fit it for Practice : This Direction does not oblige by its own immediate Force ; that is, our Wishes are not absolutely the measure of our Dealing with others. The Laws of God, are the prime Rule of our Actions. This is clearly intimated by our blessed Saviour in the Words above mentioned ; *Whatever ye would that Men should do unto you, do ye even so unto them ; for this is the Law and the Prophets.* From whence 'tis plain, the *Law and the Prophets* are the *Original Standard of Duty* ; and that the doing as we would be done by, is enjoined only upon the score of its Conformity to the *inspired Writings*. That this Restriction is necessary, will appear farther, if we consider, that God is the Supreme Legislator ; that he who gave us our Being, has a Right to govern our Behaviour, and command our Practice ; that no Authorities lower than his, can claim Submission by their own Prerogative, or bind the Conscience by immediate Tie. 'Tis true,  
the



the Laws of the Civil Magistrate are obligatory, but then 'tis not in his own Right ; 'tis only because God has commanded us to obey him. But as to the Matter before us, *if the doing as we would be done by*, that is, if our own Desires would justify our Conduct, and warrant our Discharge ; upon this Ground an erroneous Conscience would be no Fault ; it would be in our Power to supersede the Divine Authority, and transgress the Laws of the Almighty without Sin. For by this Latitude, we should have nothing to do with regard to our Neighbour, but only to look into our Thoughts, and consult our Fancy, and see how we stood affected : And then, provided we managed by our own Inclinations, and gave the same Treatment we desir'd to receive, all must be well.

At this rate, the Offices between Man and Man must be very floating and undistinguish'd : There would be no certain Standard to measure, no true Touchstone to try, no Basis to settle them upon. For how liable are all Men to mistake ? how apt to be imposed on with the Appearance of Things ? how suddenly do they pronounce upon a Case ? and how often do they change their Minds upon light and unaccountable Motives ? Therefore, if their Opinions were a Law to each other ; if the Duties of Civil Life were to be cast in their Mould, and every thing pass for Current

which had their *Image* and *Superscription* upon it ; in this Case, there could be nothing to determine the Nature, and state the Extent of the *Social Virtues* ; I mean, no steady Principle to rely upon : Thus the *Moral Scheme* must be strangely disturbed, new-modelled almost in every Head, and vary as Peoples Fancies and Perswasions happen'd to differ. —

AND therefore, to make the Rule of *doing as we would be done by*, safe and serviceable, we must take care not to precipitate Matters, nor be sudden in the Application : We must give ourselves Leisure to think, look narrowly into our Minds, and form our Desires in cool Blood : This is the way to make them regular and fair : By deliberating in this manner, we shall generally know what 'tis reasonable to expect from others ; and therefore if we deal so with them, our Proceedings will be warrantable and just. But still we are to remember, that the Laws of God, discover'd either by Natural Light, or the *Inspired Writings*, are the grand Rule ; and that our Practice is justifiable, not barely because we *do as we would be done by*, but *because we do as we should be done by*.

*To do as we would be done by*, our blessed Saviour tells us, *is the Law and the Prophets* ; that is, it contains the Sense, includes the  
Compass,



Compass, and obliges to the same moral Duties which they do. — Now by the *Law* and the *Prophets*, is meant the Body of the *Jewish* Religion ; that System of Morality which was revealed to that Nation. But here we must observe, that the *doing as we would be done by*, relates only to the *second Table*. 'Tis not intended to direct us in our Behaviour to God Almighty. 'Tis said, *Whatsoever ye would that MEN should do unto you, do so unto them*, &c. This Word *Men* points to the Limitation, and settles the Meaning of the Precept. Besides, the Rule can't be regularly practis'd without an imaginary Exchange of Circumstances. Now this can't be done without Presumption, with respect to the Supreme Being : We must not so much as feign a Case which sets us upon a Level with God Almighty. His Majesty is too transcendent, his Privilege too peculiar, his Attributes too far above our Reach, to allow this Liberty.

To proceed therefore to the Comprehensiveness of the Precept, I shall apply it to that Part of the *Ten Commandments* which concerns our Neighbour.

To begin with the *Fifth Commandment*, in which *Duty* and *Observance* is enjoined towards Superiors. Now let any Person imagine himself a Father, a Master, a Prince ; and then let him consider whether  
he



he would like Unfaithfulness in his Servants, Disobedience in his Children, or Sedition in his Subjects? Therefore, if he would *do as he would be done by*, he must take due Notice of those that Providence has placed above him, proportion his Regard to their Station, and *give Custom to whom Custom is due, Fear to whom Fear, Honour to whom Honour.*

IN the *Sixth Commandment*, *Murder* is forbidden: The Meaning of which is, that we are to forbear all greater and lesser Injury to our Neighbour's Person, and make him as easy as we can. Now don't all Men desire to enjoy their Life and their Limbs? Are they not willing to be secured from open Violence, or secret Attempts? Don't they wish their Neighbours would give them all the Satisfaction which lies in their Power? Do they therefore, as they would be done by, when, as the *Psalmist* speaks, *they lie in wait to do Mischief*? when they refuse the Needy? when they are churlish and morose, bloody and barbarous to each other? —

THE *Seventh Commandment* forbids *Adultery*. Now what is more natural, than for Married Persons to desire an incommunicable and peculiar Friendship, and to have the entire Affections of each other? All Men would gladly preserve their own Name and their Posterity from Stain and Dishonour:  
They

They are not willing to have Heirs imposed upon them, and that the Children of Strangers should inherit their Estates. From hence we see nothing is more plain, than that those who injure their Neighbours in this manner, are guilty of a notorious Violation of the *Rule* before us.

THE *Eighth Commandment* is against *Stealing* : And is any Man contented to have his Property wrested from him by Force, or drawn away by Deceit ? And therefore, when he carries off his Neighbour's Right by common Theft, by imposing on his Ignorance, by Oppression and Dint of Power ; in all these Cases, he does that which he would be very unwilling to suffer.

THE *Ninth Commandment* forbids *False Witness*. Now a Man needs not enquire much into his Inclinations to understand how he would be pleased with those that slander and misreport him ; how he would like to have his Reputation blackened, and be sworn out of Life or Fortune : And if these are by no means any acceptable Services, which way can the Detractor and the Perjured stand the Shock of their own Consciences ? How must they condemn themselves, for doing that which they abhor in another ?

THE



THE *Last Commandment* enjoins us not to *Covet* ; *Μὴ ἀπαιτήσεις* . By which is meant, we are not to *defraud* our Neighbour ; not to wish him less ; not to injure him in any manner. And here all the Particulars of Injustice, omitted in the foregoing Commandments, are summ'd up in General. Now there's no Man but desires the Advantage of his Birthright, the Product of his Industry, and the Benefit of the Laws, should be secured to him : And therefore all malevolent Fancies, all actual Encroachments, are Things which he would certainly dislike in another.

THE Conclusion of the Whole is, That the *doing as we would be done by*, if we practise with due Limitations, and examine our Desires fairly, 'twill then comprehend the *Law and the Prophets*, extend to all the Duties of the *second Table*, and direct us to all the Offices of Justice and Charity.



## V.

BUT some may say ; If the *doing as we would be done by*, is so comprehensive a Precept ; if it contains so entirely the Law and the Prophets ; then don't the Law and the



the Prophets seem unnecessary? For if every Man has a full Idea of Justice in himself; if his own Desires are so certain a Guide, what need is there of a Revelation? what occasion for Miracles and Messages from Heaven, to instruct him in that which he knows already? 'Tis demanded, why the *Laws of Nature* were briefly proclaimed on Mount *Sinai*? why re-promulged and farther explained in other Places of the *Old Testament*? The Answer is this; 'Twas to recover their Force, and secure them from Oblivion: 'Twas to revive them upon the Soul, to refresh the Memory, and maintain the Direction of Conscience; 'Twas to preserve the Notion of Virtue clear and uncounterfeited, to detect the Misconstructions of Vice, to prevent the Principles of Equity from being perverted.

THAT such a Provision was not unseasonable, is too apparent: For Men may not only decline the Practice, but lose the Idea of their Duty: This seems to have been the *Heathens* Case in some measure. Thus the *Law* and the *Prophets* are of great Use to keep our Apprehensions true, to direct our Practice, and assist us in applying the *Rule of doing as we would be done by*. Thus, if our Desires are unlawful, if Ignorance misleads us, if our Judgment misses the Mark; this Test will discover the Error, this infallible System will set us right.

FROM

FROM what has been said, we may infer, that *Justice* is no mysterious Part of Learning, no difficult Business to understand. For if we love our Neighbour as Ourselves ; if Interest does not over-rule us ; if we *do as we would be done by* ; we shall discharge all the Offices of Humanity, fulfil all Righteousness, and transcribe the *Law* and *Prophets* in our Lives. The Meaning of *Honesty* may be easily known, if a Man is but willing to be informed. To acquit ourselves fairly in this Matter, there's generally required no great reach of Thought, no refined Understanding, no Advantage of Education. We need not turn over the *Pandects*, nor tire ourselves with *Statutes* and *Reports* : 'Twas the Dishonesty, more than the Weakness of Mankind, which occasioned these *Volumes*. These large *Comments* upon *Justice* were intended, not so much to instruct the Ignorant, as to countermine the Encroaching. Did not designing Men make it their Business to start Ambiguities, to intangle Property, *and lie in wait to deceive*, most People might be their own Lawyers ; and, which is more, they might be set upon the *Bench*, trusted with the Trial of their own Cause, and be Judge and Party too. To qualify them for this Post, they need only look inward, study their Inclinations, and peruse their Conscience : If, in doubtful Cases, they would ask their Reason a few Questions, and try the Usage  
of



of their Neighbours upon themselves, the World would seldom have any just Ground to complain.

To Conclude : Did People *do as they would be done by*, the World would have quite another Face : Things would look as if the *Millennium* was commenc'd, or the Gates of Paradise set open. What inviolable Friendship might we expect, what Exactness in Commerce, what Easiness in Conversation ? Want would be in a great measure removed, and Envy thrown out of *Society* : The Poor would not steal from the Rich, nor the Rich starve the Poor. There would be no such Thing as Fraud and Oppression ; no secret Mischiefs or Barbarities ; no Sallies of Ambition, no grasping at forbidden Greatness, to disturb the World. What Largeness of Mind, what Harmony of Humours, what Peace in Families and Kingdoms, would this one Maxim produce ? Upon this Principle the Public Quarrels would be easily reconciled : This Preliminary well settled, would quickly adjust the rest : Christendom would no longer be the Scene of Confusion, *the Field of Blood*, and the Sport of *Infidels* and Devils. There would be *no leading into Captivity ; no complaining in our Streets*. Men might then *beat their Swords into Ploughshares, and their Spears into Pruning-hooks*. Nation would not rise against Nation, neither

3

would



would they learn *War* any more. Then *Justice* would run down like *Water*, and *Righteousness* like a mighty *Stream*: Then People would strive for nothing more than to oblige each other. — Mr. Kettlewell. Bp. Andrews. Dr. Hammond. Mr. Nelson. Mr. Collier.



## VI.

**P**ERMIT me then, *Men, Brethren*, and *Fathers*, to Conclude these Meditations, &c. in the Words of the late learned Bp. *Seth Ward*: Is the Gospel, which teacheth this exalted Morality, to be despised? Is it a Dispensation whereof a Christian ought to be ashamed? Are the Mysteries of this Gospel to be derided and drolled upon? to be travestied or turned into Burlesque? — If the Time and your Patience would bear it, I would take unto me Boldness, and freely speak unto you concerning the Gospel of our Saviour, I would *reprove, rebuke, exhort*; I would severally and distinctly address myself to every Sort, and every Degree, Ecclesiastical and Civil, Young and Old, Wise and Unwise, Noble and Ignoble.

I would speak unto you, young Men of the Clergy, That you would not be offended at  
the

the Myſteries of the Goſpel, or think it a Matter of Wit, or of Learning, either to deſpiſe, or to go about to mend them.

THAT you will neither be drolled nor diſputed, cajoled nor faced-out of your Religion, or ſuffer the *Mauvais hont* (or falſe Modeſty) to be put upon you.

THAT you will not believe that it hath been only dull Formality, a want of the Smartueſs of your Wit, or Depth of your Learning, which hath retained your Fathers and Predeceſſors in the Belief and the Profeſſion of the plain and ſimple Articles of the Catholick Faith. Be not deceived, Brethren; *Vixere Fortes ante Agamemnona.* —

BE not ſeduced by thoſe, who pretending to remove the Scandal of the Croſs of Chriſt, (which Thing St. *Paul* counted an Abſurdity in Chriſtianity), *Gal. v. 11.* would rob you of a moſt divine and excellent Religion, and ſubſtitute in its Place a rotten and depraved Philoſophy; thoſe, I mean, who never have been able, with all their Wit, Reaſon and Learning, to explicate or comprehend the Myſteries or Mechanicks of a Mite or of a Flea, of a Plant or Stone, or any one of the innumerable Things which are before them; and yet they take upon them to controul the plain, literal, deſigned, and reiterated Decla-  
X rations



rations of Christ and his Apostles, concerning the Myſteries of the Godhead ; thoſe who grammaticizing pedantically, and criticizing ſpuriously, upon a few *Greek* Particles or Words, would cozen the World of the Benefit of the Blood of Chriſt, and Chriſt himſelf of his Divinity, and puts him off with a fantaſtical and poetical *Apotheöſis*.

I w o u l d ſpeak unto you *Fathers*, becauſe ye have known the *Father* and the *Son*, ye underſtand the Effect and Conſequence of the Myſteries of the Goſpel to the Salvation of Men, that ye will continue to retain that Faith (which is thought by ſome to be upon the Wing), that Faith which was once deliver'd to the Saints. —

I w o u l d ſpeak unto you *Σοφολ*, *Wiſe Men* or *Philophers* ; *Paul*, ſpeaking to the Men of *Athens*, puts them in Mind of a Saying of a Poet of their own ; I would call to your Remembrance a Saying of a Philoſopher of our own, a Philoſopher of great Renown, which is to this Effect ; That a profound Conſideration of the Reaſon and Comprehension of the Circumſtances of Things, (a deep Doſe of Philoſophy), will make a Man Religious ; and, That the Contempt of Religion, is an infallible Argument of one that is a Smatterer only, and half-witted.

I w o u l d



I WOULD speak unto you *Nobles*, That ye would be noble as the *Beræans* were; That ye would search, examine and consider, whether the Gospel be such as hath been represented, yea, or no: And then, I am sure, ye will continue zealously and vigorously to support the Gospel.

I WOULD take Heart and Courage, and improve in an humble Confidence, so far as to prefer a Petition to King, Lords, and Commons, (the Noble, the Mighty, and the Wise), that at this Time especially, they will be careful of Religion, and tender of the Interests of the Gospel.

I WOULD humbly endeavour to bring to Remembrance, who it is *by whom Kings reign, and Princes decree Justice*; and what it is to be *Defender of the truly Ancient, Catholick, and Apostolick Faith*.

I WOULD endeavour to demonstrate, That neither Forts nor Castles, Armies nor Navies, Arms nor Ammunition, Money nor Men, (to say nothing of Allies or Confederates, or the Staff of *Egypt*), are so powerful a Support of the Crowns of Princes, as the Gospel; nay, not as a few Lines in one of the Epistles of our high-nosed *Galilean*, (as the Scoffers have been wont to call him), duly imbibed into the Souls and Consciences

of Men, namely, that Saying at the beginning of the thirteenth Chapter to the *Romans*, *Let every Soul be subject to the higher Powers, for there is no Power but of God: The Powers that be, are ordained of God. — And they that resist, shall receive to themselves Damnation.*

THE Belief of this, would be sure to compose the Minds of all Dissenters, so as to keep Peace and Obedience at home.

AND the Belief of that which follows, would defend us from our Enemies abroad: This would raise Taxes and Contributions, Subsidies and Royal Aids, procure all Things necessary for the Maintenance of just Wars abroad: For, *for this Cause also pay ye Tribute, because they are Christ's Ministers.*

So powerful and useful is the Gospel, where it is believed, to maintain all the Parts and Interests, and to command all the Succours and necessary Supplies of Government; to bring *Fear to whom Fear, Honour to whom Honour, Tribute to whom Tribute belongeth.*

WHEREFORE I would not fear to make an Application in the Words of King *David*: *Be wise now therefore, O ye Kings: be learned, ye that are Judges of the Earth. Serve the Lord with Fear, and rejoice unto him with Reverence*



*rence. Kiss the Son, lest he be angry, and so ye perish from the right way. Psal ii. 12. —*

AND, lastly; Let all of us, High and Low, Rich and Poor, one with another, charge upon our Memories that dreadful Saying of Christ himself, in *Mark viii. If any one shall be ashamed of me or of my Words, in this adulterous and sinful Generation, of him shall the Son of Man be ashamed when he cometh in the Glory of his Father, with his holy Angels.*



P S A L M cxlvi.

*Paraphrased by the Earl of ROSCOMMON.*

O AZURE Vaults ! O Crystal Sky !  
The World's transparent Canopy,  
Break your long Silence, and let Mortals know  
With what Contempt you look on Things be-  
[low.

Wing'd Squadrons of the God of War,  
Who conquer wherefoe'er you are,  
Let echoing Anthems make his Praises known  
On Earth, his Footstool, as in Heaven, his  
[Throne.

Great Eye of All, whose glorious Ray  
Rules the bright Empire of the Day ;  
O praise his Name, without whose purer Light  
Thou hadst been hid in an Abyss of Night ;



Ye Moon and Planets, who dispense,  
 By God's Command, your Influence;  
 Resign to him, as your Creator, due,  
 That Veneration which Men pay to you.

Fairest as well as First of Things,  
 From whom all Joy, all Beauty springs;  
 O praise th' Almighty Ruler of the Globe,  
 Who useth thee for his Imperial Robe.

Praise him ye loud harmonious Spheres,  
 Whose sacred Stamp all Nature bears;  
 Who did all Forms from the rude Chaos draw,  
 And whose Command is th' universal Law.

Ye wat'ry Mountains of the Sky,  
 And you so far above our Eye;  
 Vast ever-moving Orbs, exalt his Name,  
 Who gave its Being to your glorious Frame.

Ye Dragons, whose contagious Breath  
 Peoples the dark Retreats of Death,  
 Change your fierce Hissing into joyful Song,  
 And praise your Maker with your forked  
 [Tongue.

Praise him, ye Monsters of the Deep,  
 That in the Seas vast Bosom sleep,  
 At whose Command the foaming Billows roar,  
 Yet know their Limits, tremble, and adore.

Ye Mists and Vapours, Hail and Snow,  
 And you who thro' the Concave blow,  
 Swift

Swift Executors of his holy Word,  
Whirlwinds and Tempests, praise th' Almighty  
[ Lord.

Mountains, who, to your Master's View,  
Seem less than Molehills do to you ;  
Remember how, when first *Jehovah* spoke,  
All Heaven was Fire, and *Sinai* hid in Smoke.

Praise him, sweet Off-spring of the Ground,  
With heav'nly Nectar yearly crown'd :  
And ye tall Cedars, celebrate his Praise,  
That in his Temple sacred Altars raise.

Idle Musicians of the Spring,  
Whose only Care's to love and sing, [Throat  
Fly thro' the World, and let your trembling  
Praise your Creator with the sweetest Note.

Praise him each savage, furious Beast  
That on his Stores do daily feast :  
And you tame Slaves of the laborious Plough,  
Your weary Knees to your Creator bow.

Majestick Monarchs, mortal Gods,  
Whose Pow'r hath here no Periods,  
May all Attempts against your Crowns be vain ;  
But still remember by whose Power you reign.

Let the wide World his Praises sing,  
Where *Tagus* and *Euphrates* spring ;  
And from the *Danube's* frosty Banks, to those  
Where from an unknown Head great *Nilus* flows.  
You

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You that dispose of all our Lives,  
Praise him from whom your Power derives ;  
Be true and just like him, and fear his Word,  
As much as Malefactors do your Sword.

Praise him, old Monuments of Time ;  
O praise him in your youthful Prime :  
Praise him, fair Idols of our greedy Sense ;  
Exalt his Name, sweet Age of Innocence.

*Jehovah's* Name shall only last,  
When Heaven, Earth, and all is past :  
Nothing, great God, is to be found in thee,  
But unconceivable Eternity.

Exalt, O *Jacob's* sacred Race,  
The God of Gods, the God of Grace ;  
Who will above the Stars your Empire raise,  
And with his Glory recompence your Praise.

*Gloria* DEO TRI-UNI.     *Amen.*

F I N I S.





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